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DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

EDITED BY G. A. NATESAN

Vol. XXIX.

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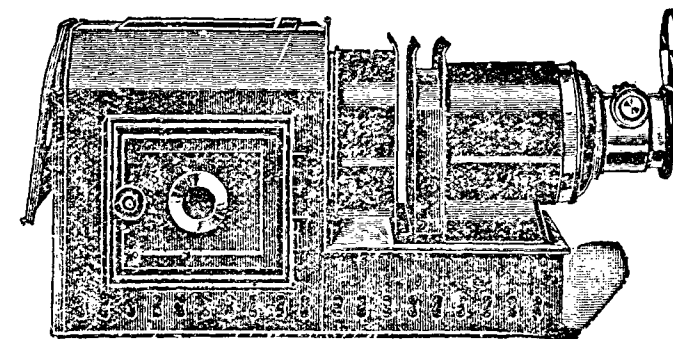
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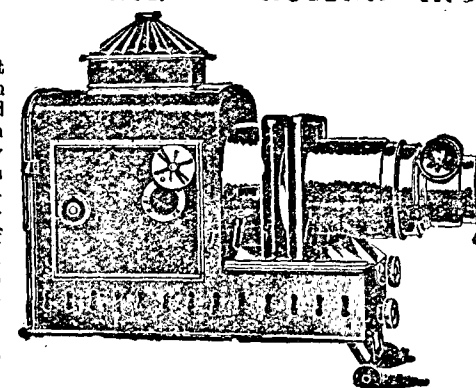
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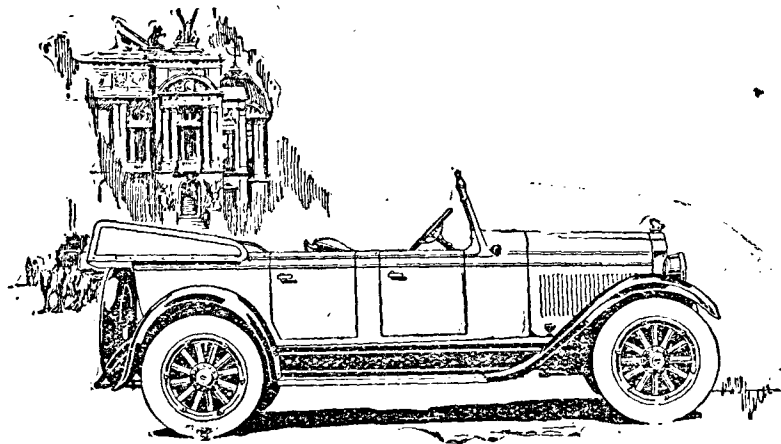
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Vol. XXIX.]

FEBRUARY 1928.

[No. 2.]

Woman's Place in National Life

BY LADY CYNTHIA MOSLEY

THE old adage used to be "a woman's place is the home," and it is still used by people who want to keep women out of public life in general, and politics in particular. It seems to me the tables can be turned very successfully on such people by saying that it is precisely because the home does occupy the largest part in a woman's life that it is becoming increasingly im-

The provision of houses is one of the most urgent political questions to-day. What is more natural than that women should take a vital interest in this question? So, from all three aspects is an overwhelming case in favour of the most devoted wife and mother taking an interest in politics.

Now I want to narrow the question down

from politics in general to politics in particular. There are two great political parties in England to-day—Conservative and Labour. The Liberals one need not count. They hardly differ from the Conservatives at all since the War, even on small points of policy, and

in the great fundamental difference that there is between Conservatives and Labour (whether to keep things as they are, as the Conservatives want or to change the whole system as we want), the Liberals range themselves absolutely with the Conservatives, and must ultimately merge themselves with that Party, except for the more progressive spirits who will come

able to earn sufficient to keep himself, his wife and children, depends upon politics.

Then when it comes to the children, it is vitally important to every mother to be able to feed her children, clothe her children, bring them up healthy and strong, educate them, and find them jobs in life that will bring them in a decent livelihood. All that depends upon politics,



LADY MOSLEY WITH HER CHILDREN.

that there is between Conservatives and Labour (whether to keep things as they are, as the Conservatives want or to change the whole system as we want), the Liberals range themselves absolutely with the Conservatives, and must ultimately merge themselves with that Party, except for the more progressive spirits who will come

over to us, as many have done already. Therefore, to us women, the choice lies between supporting

(1) The Conservative Party, and no change ;

(2) The Labour Party, and the change to Socialism ;

the first defending the system of private enterprise and privilege with all the power and wealth in the hands of the favoured class; the second standing for public enterprise, equal opportunities, and using the wealth and power of the country for the benefit of the community. As Mr. H. G. Wells says in "*The World of William Clissold*": "Conservative forces want to fix and retain; you cannot fix and retain without stagnation; you cannot have stagnation without decay; you cannot have decay without disorder."

Now see how these two points of view affect us women, with our three chief interests, which I have already enumerated——husband, children, home.

1. THE HUSBAND OR BREAD-WINNER.

The great mass of the community in this, as in all other countries, are the workers. In this country, there are roughly 19,000,000 employed persons, who, with their dependants, amount to over 90 % of the community. Now take the position of any of the greater number of these workers. Under the present system, supported by Conservatism, he works in an industry where his services are not adequately remunerated, where wages are constantly being reduced, and where all profits go to the private individual who owns the industry. The worker is a vital cog in the wheel of industry, and as such, ought to have a much fairer share of the goods and wealth that he produces than he gets to-day. Professor Clay, Professor of

Economics in Manchester University, in a letter to the London TIMES, 24th March 1925, says: "Allowing a considerable margin for error, it is probably safe to say that over two-thirds of the National Capital is held by less than two per cent. of the people."

Under our system, in the principal industries of the country, the worker would work in a trade controlled and run for public benefit, where his wages would be the first charge on that industry, and not private profits as it is to-day. The Labour Party stands for higher wages, and to show that we achieved something in that direction, during the brief nine months that the Labour Government was in office, wages went up £28,000,000, whereas in the preceding three years they were reduced under Liberal and Conservative Governments by £550,000,000.

I should like to point out that in our policy of higher wages, not only is it better and fairer for the individual worker, but it is the chief way to end unemployment and to get our home trade going again. At present, in England there are a million and a half unemployed. They are unemployed because there is no effective demand for the goods they could produce. There is no demand because the wages of the great mass of the workers have been so reduced that they are too poor to buy. We have, therefore, this situation. Great masses of our people living in poverty and degradation when they themselves might be engaged in producing the goods of which they are so much in need. It is not only the unemployed who are in desperate need ; the position of those employed is very little better in many cases. By raising wages you would put into the hands of the people more purcha-

sing power ; there would be an increased demand for goods, and very soon the unemployed would be absorbed in the production of those goods. That is the only way out of the vicious circle of low wages and unemployment—the one following the other—the lower the wages the more unemployment, the more unemployment the lower the wages. This dilemma is what we are suffering from now, and when our opponents argue, as they always do, that this present system is the only possible system, and that the country could not get on without it, we answer, "but it is not getting on *with it*." We do not seek to change or destroy something either efficient or beautiful. Far from it. We seek to replace something inefficient, ugly, wasteful and unjust.

CHILDREN

Under the present system, a few children have every chance ; the great mass of the children have no sort of chance at all. Our appeal to mothers on that score alone ought to bring them all along into Labour politics. In the lives of the children of our country, the two nations, Disraeli wrote of in SYBIL, are only too plain. The child of the rich and privileged parent has every opportunity to grow and develop physically and intellectually. It has a beautiful, comfortable home, warm clothing, nourishing food, every care and attention, sunshine and fresh air, a visit to the country or seaside whenever necessary, a fine education extending to the age of eighteen or even twenty-one. The child of the average worker has none of these things. More often than not, their homes are not fit to live in. The chances of their growing up healthy and strong are slight, as they have insufficient food and clothing, no sunshine or seaside, and a very inadequate education.

The Tories think it is quite enough to educate workers' children to fourteen years of age, while every one of them would fiercely object to removing any of their children from school at the age of fourteen and putting them into industry or leaving them unemployed on the streets. We want a system of education from the Nursery School to University for all. A first step to this would be the raising of the school-leaving age, and the provision of maintenance grants to the mother. We want every child born into the country to have a fair chance of health and happiness, and it can only get that under Socialism.

HOUSING.

Now it comes to the question of the home. Thousands of the houses being occupied to-day have been condemned years ago as unfit for human habitation. In thousands more, there is scandalous overcrowding. How can one explain such a state of things? Very easily under the present system.

One must allow, of course, for a great shortage of houses at the end of the War, because all building had been stopped during the War, and the energies of the whole nation thrown into the production of war material. Because of this shortage the value of existing houses went up with the result that a smaller proportion of the housing accommodation was available for the poor, and so overcrowding and slum conditions grew worse. In the task of building working class houses to try and improve these conditions, one is constantly brought up against two all-important facts which exist entirely owing to the present system: (1) that costs are tremendously increased by all the land being in private hands, and these private individuals ask very high prices for sites so as

to make large private profits for themselves at the expense of the community: (2) the fact that all building materials are under the control of big Trusts and Combines, and the private individuals who have this immense power in their hands have been allowed to profiteer and exploit the community to an extent that is hardly credible, absolutely unchecked by Tories or Liberals in Government. These are the two chief reasons why there are not many houses being built to-day to let at a rent which a working class family can afford to pay.

We believe that the production of sufficient houses is so vital to the health of the people that the whole question should be treated as a national one. Just as in the War when it was shells that we wanted to help us "win the war," the Government took the production of shells out of the hands of private contractors owing to their inability to produce sufficient or to charge a reasonable price, and produced shells themselves, so we say the Government ought now to take the production of houses out of the hands of private contractors, who have been tried and found wanting, and produce those houses themselves as a national duty. They are just as essential to us to help us "win the peace" and build up a healthy, strong and virile race, as ever shells were in 1915 to help us "win the war." The necessary land should be acquired at its true value instead of at what a private individual is unscrupulous enough to demand.

As I have said, with this question of housing is linked up the whole question of health. An examination of the reports of the Medical Officers of health throughout the country shows clearly that the infant mortality rate, the disease rate and the death rate grow

steadily higher in relation to the badness of the housing conditions and overcrowding of the districts. Where overcrowding is under 10% the death rate is 110 per 100,000; where overcrowding is over 25%, the death rate is 250 per 100,000.

What I have said about profiteering and exploiting the public in building materials applies with equal force to other great Trusts and Combines in the domain of food, clothing, and many other necessities of life. Profiteering and exploiting the public in any of the vital needs of life should be made a criminal offence. Only Labour is likely to do anything in that direction.

Our opponents deliberately talk a lot of nonsense about our wanting to equalise everything. Of course, there are many things over which we can have no power at all—brains, character, ability, strength. What does lie within our power, however, is to see that everyone has an equal opportunity; that everyone who renders service to his fellow-man gets a fair, and adequate reward; that greed and selfishness, the waste and inefficiency, the poverty and misery entailed by the present state of Society (reminiscent of the jungle where each man was for himself and never thought of the larger interests of the community) is replaced by an order of Society where every child has a fair chance in life; where service to the community will take the place of the struggle for private gain; where the vital necessities of life are developed and run for the good of the community, and where at all times and in all seasons the greatest good for the greatest number is the rule.

It is idle to pretend that anything like this exists now. The people who flourish do so

at the expense of their fellows. The people who have power use or misuse that power disgracefully.

The problems that face our sisters in India are of a different nature, but I hope my readers may find this brief analysis of the problems that face the women over here of interest to them. It is possible also that some of the fundamentals on which I have touched will apply to them in some measure, as, when all is

said and done, basic facts are the same all the world over, and my three chief interests, my husband, my children, my home, are undoubtedly the same to you women in India as to me over here.

So, in conclusion, I can only ask of you to play your part towards the achievement of better and nobler conditions in your country, as we are trying to do over here.

EAST AFRICAN POLICY

By Mr. H. S. L. POLAK.

NOTWITHSTANDING their many general pre-occupations, public men in England usually specialise, in addition, upon certain subjects of front-rank importance, and they come to be listened to with the respect accorded to authorities. This is especially true of the House of Lords, where a greater leisureliness prevails, and there is an absence of the need, so often demonstrated by the House of Commons man, to subordinate great issues to the test of the prejudices or the interests of the voter in the constituencies. It is rarely, indeed, that a debate in the House of Commons rises to the level or to the importance of one on a similar subject in the Lords. Besides, exigencies of time and programmes make it virtually impossible for the private member to initiate a debate on a subject of prime importance, whereas a peer does not ordinarily suffer from these inhibitions.

That is how it comes about that every now and again an important discussion on African Policy can be held in the House of Lords, and how it happens that Lord Olivier, with his wide knowledge and experiences of conditions

in tropical countries, is able to take a lead in directing public attention to the subject, opportunity for which would be denied in the Lower House. So the distinguished author of "White Capital and Coloured Labour" is apt to pose queries to the Government which its official spokesmen usually, with a wealth of good reasons and specious language, refrain from answering.

Last month, accordingly, Lord Olivier made one of his customary inquisitions upon African Policy, and demanded information on a number of points agitating many thoughtful people in England, who have been unable to reconcile themselves to the conflict between the 1923 and the 1927 White Papers. They cannot and do not accept the official statement that no fundamental difference exists between the two policies. Moreover, in private conversation, apologists for the official point of view will frankly admit that the 1923 White Paper went far beyond the true facts of the situation, and that the 1927 policy is more honest than that incautiously laid down four years earlier by the

Duke of Devonshire, because it is more consistent both with the facts and with the known difficulty of getting the Colonial Office to act up to its professions of trusteeship (whatever may be its own idealism on the subject) under pressure from local white settlers, fairly well organized, and with a definite "pull" with powerful politicians at home.

These apologists are of two schools. There are, first, the frank Imperialists, who say that one ought to support the enterprise of the white pioneers in a barbarous country, who have rendered to the Empire great service, and who can be relied upon, in time of need, to maintain an out-post of white civilisation. This group would not hesitate to support a demand for legal, as well as *de facto*, white settler domination, involving sooner or later a grant of responsible Government to the white minority, so soon as the demand is sufficiently general and emphatic. The other and more hesitant group say: "Why not look facts in the face, and see what can be done to save as much from the wreck as possible, before white settler predominance becomes legally effective?" The latter school might, possibly, be right if only they took all the facts into consideration; but they are usually blind to everything except the obvious and take things too much at their face value. They, therefore, cannot really take a long view.

Lord Olivier, however, is too experienced an administrator and too familiar with official excuses and apologies to be impressed with these arguments, and in his opening speech in the Lords last month, he brushed aside the usual sophistries, went deep into the record of the British Government in Kenya, and roundly

declared that, in fact, the Government of Kenya had not given effect to the policy of the 1923 White Paper. He asked whether it is the case or not, that, in the policy contemplated in the new White Paper, the native interest is to be paramount. Has the old policy been, or is it to be, charged, under cover of the new document? He then proceeded to show actual practice, by contrasting Sir Edward Grigg's unctuous reflexion that there is no indirect compulsion upon the African to work for the European, unless he wishes to do so, with the directly conflicting finding of the Ormsby-Gore Commission that the first of the motives which impel the natives to leave their reserves may be said to be "the necessity of obtaining money with which to pay their taxes." Sir Edward Grigg put first "their desire to see the world," which the Commission put last. Having left to Lord Lovat, the official spokesman, the dilemma of having to disavow either the Governor of Kenya or his own official colleague in the House of Commons, Lord Olivier proceeded to show the long list of economic reforms intended for the benefit of the indigenous population has not substantially emerged from the realm of make-believe or pious aspiration. He contrasted his own successful testing of the people's reaction to taxation in Jamaica with Sir Edward Grigg's puerilities, due partly to inexperience and partly to his having fallen under the white settler's influence in the customary way. He showed how, without having made roads to enable the natives to market their produce, the Kenya Government had nevertheless made a fine gift of the surplus value of a railway—nearly a quarter of a million sterling—to a single land development syndicate with a

white shareholder mostly by absentee speculators or investors.

Then Lord Olivier probed more deeply still. He compared the agrarian policy recommended by Mr. Ormsby Gore for West Africa—"food comes first and economic crops for export should come second"—with exactly the opposite policy practised in Kenya. He quoted from the East African Commission's report a statement by the chief Native Commissioner that in 1923 "the maximum amount that could be considered to have been spent on services provided exclusively for the benefit of the native population was slightly over one-quarter of the taxes paid by them." The following concrete example was given in the Report:

"We were informed that in the last ten years the Kitni Akamba have paid £207,749 in direct taxes alone, and that you may travel through the length and breadth of the Kitni reserve, and you will fail to find in it any enterprise, building, or structure of any sort which the government has provided at the cost of more than a few sovereigns for the direct benefit of the natives. The place was little better than a wilderness when I first knew it twenty-five years ago, and it remains a wilderness to-day as far as our efforts are concerned. If we left that district tomorrow, the only permanent evidence of our occupation would be the buildings we have erected for the use of our tax-collecting staff."

It would be remembered that it is no excuse to say that the four years since the publication of the 1923 White Paper is all too short a time to show results, for the Duke of Devonshire was very insistent that the doctrine of native trusteeship was no new one, but had been the policy of the British Government from the beginning of its acceptance of responsibility for local administration, and all that was done

in 1923 was the formulation of the principle upon which the Government had throughout acted. Consequently, Lord Olivier had no difficulty in showing that the policy had never been effectively carried out, and that if the control of the local administration fell legally into the hands of the white settlers, and the *de facto* rule were converted into a *de jure* one, there was very little likelihood of the African native in Kenya—or elsewhere in East Africa, if Federation resulted from the recommendations of the Hilton-Young Commission that has just begun its investigation—getting a square deal, just as Mr. W. McGregor Ross, in his new book, "Kenya From Within," declares the Indian population has never had one.

Indeed, the latest evidence of the Colonial Office mentality towards the Indian question emerges rather sharply from a curious blunder of Lord Olivier's when commenting upon the personnel of the new Commission. He imagined that the nominee of the India Office, Sir Reginald Mant, has been appointed to watch over Indian interests, and he expressed confidence that this "very proper precaution, would result in those interests being thoroughly inquired into, and done justice to. Unfortunately as anyone acquainted with India Office methods could have readily advised Lord Olivier in advance, Sir Reginald Mant was in advance appointed to serve Indian interests. Even supposing he was properly equipped for the task Lord Lovat pointed out quite clearly this self-evident fact, emphasising that this selection was solely due to his first-rate experience of dual Government. It was too much to expect Lord Birkenhead to put up any real fight on behalf of Indian interests,

How could a Minister, who had advocated a purely British Commission to study the problem of constitutional reform in India, insist upon the appointment of an Indian to the Kenya Commission? And having put

himself out of court on that point, why play the hypocrite by assuming that Indian interests in East Africa needed protection, either by an Indian or by an Englishman furnished with a carefully prepared official brief?

CHRISTIANITY AND SLAVERY

BY MR. S. HALDAR
Behar Civil Service, (Retd.)

THE Right Rev. Dr. Henry Whitehead has informed the readers of the INDIAN REVIEW, (January, 1928) that England owes to Christianity the abolition of slavery. The subject is indeed interesting. The French Revolutionists, who were rank infidels, abolished slavery in France in 1794; but in Christian England the traffic in slaves was not forbidden till 1807. God the Father has approved of slavery (Exod. XXI) which was practised by his chosen people, the Hebrews. Archdeacon Cunningham states in "Western Civilization," ii. 133, that "from the time of St. Paul onwards, there has been no condemnation of slavery as an institution." Dean Milman states in his "History of Christianity," iii. 240, that Christianity 'broke none of the barriers' which separated slaves from free-men. Mr. Brace states in "Gesta Christi" that the guilt of slavery rests on the "Christian Church as an organised body." The Council of Orleans (sixth century) expressly decreed that the descendants of slaves were to remain slaves for ever. Pope Gregory the Great was the largest slave holder of his time. Westermarck states in the "Origin and Development of the Moral Idea," i. 711-13, that clergymen and missionaries were among the slave-holders and that the Churches were supported from slave-property. Bishop Berkeley held slaves when he was in Rhode Island ("Life of Bishop

Berkeley" by Fraser, p. 187). The S. P. G. held slaves on the plantations of Georgia. The Bishop of Bristol signed the Assiento contract which made England the greatest slave-trader of the world—an event that was celebrated in the churches by the singing of 'Te Deum,' composed by Handel (Leckey, "History of England"). Theodore Parker stated that the American churches never issued a single tract against property in human flesh and blood, and that they upheld slavery as a Divine institution, and themselves owned more than half a million Negro slaves. Sir John Gladstone (father of the G.O.M.), who had built and endowed several churches was a slave-owner and defender of slavery. It was stated in the London LITERARY GUIDE for April 1927, that resolutions have been passed at Church synods and meetings declaring that slavery for 'the sons of Ham' was a Divine institution and that the only people who interfered with it were a lot of cranks. In the great American Civil War of 65 years ago, the Southern States fought tooth and nail for the continuance of Negro slavery. As the only true religion Divinely revealed to man, Christianity may have been expected to show a better record not only in the matter of slavery but in such things as the burning of witches, unequal treatment of women, Jew-baiting, heresy-hunts, racial antagonism and the ill-treatment of animals,

An Open Letter to Miss Mayo*

BY THE REV. ALDEN H. CLARK

IN "Mother India," Miss Katherine Mayo presents India as "a sick man growing daily weaker, dying body and brain, of a disease that only himself can cure." What this disease is, she states in the following way:—

"The whole pyramid of India's woe, material and spiritual.....rests on a rock-bottom physical base. The base is simply this, his manner of getting into the world and his sex life thenceforward."

To support this contention, Miss Mayo marshals a mass of quotations, tells vividly of her own investigations during some months of feverish activity in India and makes some startling general assertions, which, if proved, would go far to establish her claim. "Are Miss Mayo's charges true?" This is the question that a perplexed Western public is naturally asking. What I propose to do in this article is to prove, beyond any reasonable doubt, that her basic assertions are not true, that she has leaped with magnificent agility from one-sided and limited evidence to her general conclusions and that India remains the same land of mingled sorrow and hope, darkness and vision, weakness and strength, that she was before Miss Mayo made her American, whirlwind tour. Above all, I shall show that India is on the upward road, with her face toward the morning.

Miss Mayo's chief sin against India was her almost complete blindness to every evidence of health and progress and her morbid over-emphasis on every evidence of sickness and decay. The pity is that she has gathered material that, used discriminatingly, might have stung India to the speeding up of reform. It seems to me that she had a fresh and very powerful message on the baleful effects of sex exaggeration and on their outstand-

* I have embodied in this reprint certain minor additions and corrections to the original manuscript which were sent to the ATLANTIC MONTHLY weeks ago, but may not have reached the editor in time for incorporation. Hence this reprint may vary slightly from the article as it is appearing in the ATLANTIC MONTHLY.

A.H.C.

ing evils, if only she had been able to present it in a balanced and friendly way. If she had pictured the encouraging aspect of things with the same emotional effect with which she depicted the discouraging aspect, we, who have been working for decades for India's physical and social uplift, would have welcomed the book as an ally. As it is, the net effect on India of its publication is angry reaction rather than reform.

Mother India has struck a blow both against truth and against inter-racial understanding and good-will. By its extreme attack on Indian life it has stirred Indians to bitter defence and has opened the door for similar muck-raking attacks on America and Europe. Indian writers, smarting under this "Drain Inspector's report," as Mr. Gandhi well calls this book, are opening before the eager eyes and noses of the Indian public the noisome drains of our own diverse statistics and night life. It is only human if, profiting by Miss Mayo's example, they draw unwarranted generalizations from specific instances and do all in their power to cheapen Western civilization in Indian eyes. So far as the influence of this book goes, it is calculated to lower the tone of civilization by stimulating people in both East and West to interpret each other by everything that is low and beastly.

Now let us go to the facts. In so doing we shall emphasize those that form the first third of the book and the heart of its argument—those in regard to sex and motherhood. Still, in passing, one cannot forbear to point out that the latter part of the *Mother India* is marred by the same emphasis on everything negative and neglect of everything positive that makes the first part an offence. Omissions, mis-statements and misunderstandings bob up so frequently that, if one were to try to hit them all, he would have to be a ten-armed Irishman, with a shilalah in every hand.

Take, for example, the problem of food for cattle, dealt with at some length in Chapter XVII. Miss Mayo speaks of grazing lands and the feed-

ing of rice stalks, which have little food value, and clearly implies that, aside from some green fodder in some districts, this is all that the cattle have to live upon. "By January," she says, in regard to India's cattle, "starvation begins in earnest." In this statement, entirely she ignores the millets which are reaped in October and February and which, as the Indian Year Book rightly says, "constitute one of the most important group of crops in the country, supplying food for the poorer classes and fodder for the cattle."

Sorghum, which is the principal millet, has large, thick stalks that make splendid fodder. In the farmers' eyes the fact that this is a fodder crop is as important as the fact that it is a food crop. In travelling through India, Miss Mayo must have seen mile on mile of fields full of waving millet. In the villages she could not fail to note the great stalks of this fodder. In good seasons farmers sell much to the towns and store enough for two years' use of their cattle. It seems to me in keeping with the accuracy of other parts of this book for the author, in writing on the food of cattle, wholly to neglect to notice that Indian farmers, aside from great areas of grazing land, devote about 40,000,000 acres to good fodder crops and then to sum up the chapter with the assertion, "they will not raise food for their mother, the cow."

In Western India, to my personal knowledge, the farmer and his family have an affection for their cattle, each one of which is named. In times of scarcity, the family deprives itself in order that the cattle may be fed. In her concluding chapter, Miss Mayo asserts that this book states living facts and that "these can easily be denied, but they cannot be disproved or shaken." But here her general assertion that "they will not raise food for their mother, the cow" has been very easily disproved. Nor do I recollect a single one of the twenty-nine descriptive chapters of the book which does not create its sombre impression by a similar method. Just as here Miss Mayo omitted the 40,000,000 acres of good fodder crops,

so throughout she omits or minimizes the great mass of favourable evidence that lay ready to her hand and concentrates on the ugly and noisome.

Miss Mayo gives great prominence to quotations from Rabindranath Tagore which she presents as though in them Tagore expressed his approval of child-marriage. In order to give this impression, she has suppressed in her quotation the two all-important words "said India." In the passages which she quotes as representing Tagore's own opinion, he was, as these words clearly indicated, presenting not his own, but the orthodox Hindu view. Later in the same essay, he gave his own exalted conception of marriage, in which he accords to woman a position of absolute equality with man. Yet Miss Mayo holds him up to scorn as the advocate of child marriage! Miss Mayo can offer Tagore no adequate recompense for this absolute misrepresentation. She quotes with great appreciation Miss K. M. Bose of Lahore. Miss Bose whose integrity no one questions, flatly contradicts three statements put into her mouth and calls a fourth "quite inaccurate." She says for instance that Miss Mayo's report of the pandit of tottering age teaching girls through a curtain, used to be true 40 years ago, but that now pandits teach "without purdah." When the author deals in this cavalier or careless fashion with quotations from books and from persons named, what reliance can we place on the large number of her quotations from unnamed witnesses, especially when some of these quotations clearly bear within themselves the marks of misrepresentation?

Miss Mayo tells the story of the mixing of filtered and unfiltered water in Madras, as an indication of what can be expected from Indian control of affairs. How could she have heard this story without learning the striking fact that this water was universally known as "Molony's Mixture," that Mr. J. C. Molony, an able officer of the Indian Civil Service and the Municipal President of Madras, was primarily responsible for it, and that he was backed in this war measure, which wa

so carefully done that it had no bad effect, by the Europeans of the Municipality? These facts Mr. Molony himself has made public. Her case against Indian political control is indeed in a desperate state when she is driven to use "Molony's Mixture" to bolster it up!

Let me turn now to the general presentation of the question of sex and motherhood which occupies the first third of the book and is the centre of Miss Mayo's position. She gives the kernel of the matter in "The Argument" when she says:—

"Take a girl child twelve years old, a pitiful physical specimen in bone and blood, illiterate, ignorant, without any sort of training in habits of health. Force motherhood upon her at the earliest possible moment. Rear her weakling son in intensive vicious practices that drain his small vitality day by day. Give him no outlet in sports. Give him habits that make him, by the time he is thirty years of age, a decrepit and querulous old wreck—and will ask what has sapped the energy of his manhood?"

It is clear that Miss Mayo gives this as the typical picture of Indian sex life and as the source of most of the ills of "Mother India." Let us look at a few of the above statements.

"Take a girl child twelve years old, a pitiful physical specimen in bone and blood."

I have travelled in North India and South India, but know best the villages and towns of Western India. I remember vividly the first impressions of the village women of Western India, formed by my wife and myself in 1904. We were surprised by the fine physical development and carriage of most of them. Many of our American visitors have expressed the same idea. The frontispiece of *Mother India* shows an untouchable woman, probably of North India. So far as one can judge by the picture, she is a perfect physical specimen, with the light of health on her face and in her eyes. Risley and Gait, the joint authors of the Census of 1901, say:

"No one who has watched the sturdy Jat woman lift their heavy water jars at the village well is likely to have any misgiving as to the effect of their marriage system on the physique of the

race.....Among the Rajputs both sexes are of slighter build than the Jats, but here again there are no signs of degeneration."

The vigorous work engaged in by a large proportion of Indian women, grinding grain, bringing water, working in the fields, helps to offset their great, but decreasing physical handicaps. That there are in India millions of weak girls is an awful fact. That there are also many millions of strong, healthy girls is also a fact, testified by the census officials and by many observers. Characteristically, Miss Mayo ignores this second fact in making her sweeping generalization that the Indian girl is a "pitiful physical specimen in bone and blood."

But the main force of this first sentence in "The Argument" comes in its culmination in the second, which says—"Force motherhood upon her at the earliest possible moment." This is a theme that Miss Mayo emphasizes and reiterates. It is clearly the most serious count in her indictment of India. On page 22 she says:—

"The Indian girl in common practice looks for motherhood nine months after reaching puberty, or anywhere between the ages of fourteen and eight. The latter age is extreme, though in some sections not exceptional, the former is well above the average."

The statement that motherhood at eight is in some sections not exceptional is simply fantastic. No proof nor even evidence for this is offered. The earliest case of motherhood that Miss Mayo saw or of which she gives any record was of a girl in Bombay who was reported to be nine and a half years old at the time of motherhood, a case so strange and unusual that it received much attention from the medical profession. If a child-mother of eight years old was anywhere to be found, it is very clear that Miss Mayo would have gone a long way to see her and describe her condition. Even the credulity of the most uncritical readers will scarcely swallow this sheer, unbuttressed assertion.

To prove the general charge of very early motherhood, Miss Mayo brings in a number of interviews with unnamed medical witnesses, some quotations from speeches in the Legislative Assembly, an account of a few cases seen by herself, and most important of all, a quotation from an essay forming Appendix VII of the 1921 Census which reads:

"It can be assumed for practical purposes that every woman is in the married state at or immediately after puberty and that cohabitation, therefore, begins in every case with puberty."

With this material before her, it is not altogether strange that Miss Mayo should have come to the conclusion that fourteen is well above the average age of first motherhood. Yet here as elsewhere, her generalization ignores an important part of the evidence before her. Later, on the same page on which the author of the Appendix VII says that cohabitation begins with puberty, he states that his Punjab investigator discovered that, "In the majority of cases the first child is born in the third year of effective marriage." Apparently, he is the only Census investigator who studied this question, but there is no reason to suppose that this finding would not be true of other parts of India. Indeed, I myself have examined the record of the Maternity Hospital of the Seva Sadan in Ahmednagar in the Bombay Presidency for the year 1923-27. Early marriage is more prevalent in this Presidency than in any other parts of India, and is the rule in Ahmednagar, yet of 90 cases of first motherhood of Hindus treated by the staff of this Hospital, both in the Hospital itself and in the homes of the people, none were younger than 14, only one was 14 and the average age of first motherhood was 18.3 years. 78 per cent. of the cases were classed as "normal." These facts go beyond those of the Punjab investigator in indicating that, even in cases of child marriage, first motherhood comes at an age when it can generally be normal.

It is clear that the author of the appendix meant his statement that "cohabitation begins in every

case with puberty" to refer to the part of the Indian population among whom child marriage prevails. In the tables of statistics which form the body of the report, it is more than once stated that only 399 out of every 1000 girls are even married at the end of their fifteenth year. Indeed, to call especial attention to this fact, the census officer has also presented it in the form of a graph. See Vol. 1, pages 164-5. About 60 per cent. of Indian girls are thus almost seventeen before motherhood is possible for them. They are seventeen, eighteen before it is probable. Mrs. Margaret E. Cousins, Honorary Secretary of the Women's Indian Association, enumerates the different classes and castes in India among whom marriage later than the age of sixteen is the rule and estimates that the total is 200,000,000. This corresponds roughly with the Census figures of 60 per cent. not married till the completion of their fifteenth year.

These census figures are in line with the only scientific investigation into the age of first motherhood that has yet been made public in India. Dr. Miss M. I. Balfour, M. B. of Bombay has been gathering data on this subject for two years. She herself kept a record of 304 Hindu mothers of Bombay delivered of their first babies and has gathered the regular reports of the Madras Maternity Hospital for 1922-24 and of several hospitals in other parts of India. She gives figures in the *Times of India* for October 10, 1927, of which the following form an abstract.

Of 6580 cases of mothers with first babies from many parts of India covered by these statistics, none were under 13 years old, and only 42 were under fifteen. The average age for first motherhood in Bombay was 18.7 years and in Madras 19.4 years. Both in Bombay and in Madras, between 5 and 86 per cent. of first mothers were over 17 years old.

This is in general what the census figures would lead us to expect. I have consulted an American lady doctor of 24 years of Indian experience in regard to the applicability of these statistics to India as a whole. She thinks that the average age of mothers with first babies in such Maternity Hospitals would be at least as low as that of

those in the ordinary Indian home. Maternity cases are generally brought to hospitals only in extreme need and the youngest mothers are most apt to be in extreme need.

Of Dr. Balfour's attested cases from many parts of India, less than one per cent. were mothers before they were fifteen. Our last Census shows 60 per cent. of the girls of India not even married till they are sixteen or older. Yet Miss Mayo has asserted that fourteen is well above the average age for first motherhood. Here again her extreme statement falls under the weight of the facts. Now first motherhood at 18 years, or even 16 years, has an absolute different complexion from first motherhood at an average of under 14 years. It is too young, but the entire physical vitality of the race is not menaced by it, as it would be if the average were under fourteen years. Thus the investigations of Dr. Balfour and the Census figures of 1921 disprove Miss Mayo's most important assertion and the one on which, as she herself has made clear, the argument of her book largely rests. This disproof makes clear one reason why the Indian race is not dying. Its vitality is preserved in part because first motherhood below fifteen years of age is rare, and at 16 to 19 is the rule.

The Census throws another interesting light on this same general subject. There are many more young boys than girls in India. Yet in the categories from 50 years on, there are very nearly the same number of men and women. See Census of 1921 Vol. 1, page 128. Now it is clear that if any large proportion of Indian women were forced to motherhood at the earliest possible moment and if the horrors of child birth were ordinarily what Miss Mayo paints them to be, Indian girls would be killed off in very large numbers by this terrible process, as she indicates that they now are. But the census shows almost the same number of women as of men over 50 years old. It also shows that the chances of life of the Indian female are 247/248 as good as those of the Indian male. These

figures are open to no other interpretation than that the cruel abuse of young girls, while occurring far too often and forming a terrible blot on the Hindu social system, is proportionately rare and that the life of Indian women as a whole is almost as healthy as that of the men.

In this connection, Miss Mayo ignores the vitally important fact, also pointed out in the Census of 1921, that the age of marriage is rapidly rising. The figures show that in 1911 there were 555 girls per thousand unmarried at the end of their fifteenth year while in 1921 there were 601. The movement to raise it further is constantly gaining strength. Here is what Mrs. Cousins has to say on the subject:—

"The awakened women of India have for the past ten years, through their organizations, been asking the Government to raise the age of consent; the Social Reformers' Conferences have been doing the same since Raja Ram Mohan Roy's day. Ten thousand women for one district alone have sent a petition to Government to raise the age of Consent. The representatives of over 7,000 more women, who had assembled to discuss educational reform, also asked Government to enact legislation, making marriage before 16 years old for a girl a penal offence. All these facts Miss Mayo fails to note. Instead, she descends to untruthful invention, when she says, 'The Bill for raising the Age of Consent to fourteen was finally thrown out, buried under an avalanche of popular disapproval.' There was not a meeting held all over India to express disapproval of the raising of the Age of Consent. The facts of the matter were that on the first voting on the Bill, the section referring specifically to the raised age was passed by a majority of two, even against Government opposition, and it was disagreement regarding the amount of punishment and the Assembly tactics that broke the majority for the Bill as a whole."

Both in principle and in practice, India is making marked progress in this vital reform.

Again let me turn to the statement in the "Argument":

"Give him no outlet in sports."

No outlet in sports? Did Miss Mayo not see the little children all over India with their tops and marbles, their kites and their various ball games? Did no one give her opportunity to witness the wild-

excitement aroused by a wrestling match in village or city? Wrestling is India's favourite sport in which the children and youth of every class but the highest freely participate. Did she nowhere come into some town or city at the hour when schools close in the afternoon and see every available open space crowded with children and young men playing foot-ball, cricket and other games? Was she not taken to see the fine, enthusiastic scout troops of boys and even of girls and groups of cubs, that increasingly flourish in almost every city? Did she not visit any of the supervised playgrounds maintained by the Indian Municipalities of Bombay, Lucknow and Madras? I opened a little playground in the thickly peopled portion of Bombay into which an average of a hundred children a day crowded. Within two blocks of us were two other much larger playgrounds which were well used and even then the streets around us contained their groups of playing children. It is doubtless true that Indian children play less than Western children, but they practically all play and millions of them play hard. It is as difficult for me to believe that Miss Mayo could go through India without coming into contact with the great and fast growing athletic development of her youth as it is to think that she saw none of the 40,000,000 acres of fodder crops, yet in all this book, supposed to deal primarily with the health of India, aside from a brief statement in regard to the difficulty of getting school girls in Bengal to take exercise, the only reference to this subject which I find is this sentence in the Argument, "Give him no outlet in sports." Such a statement falls by its own weight.

"Give him habits that make him, by the time he is thirty years of age, a decrepit and querulous old wreck—and will you ask what has sapped the energy of his manhood."

Sometimes I play in tennis matches against two South India Princes. Indian Rajas are supposed to have indulgence open to them from childhood. These men are 52 years old and 56 years

old respectively, yet they play well through all the matches and tournaments of the season and have the ruddy look of health on their faces. In my own city of Ahmednagar, I belong to the principal tennis Club. Here we have a pair of Brahmans—a class among whom early marriage prevails—one 48 years old and the other 55, who can beat any pair from among the British Military Officers and civilians of the town, young or old. Up to the time when he was 45 for steel-nerved play, when the score was badly against us, I have never had a partner to equal the older of these men. There are plenty of active players among the Brahmans in our Club who are over 40 years old. I have to do with an Indian who is still hale and hearty, an active force in the community, who goes daily about his business. He was reared in an ignorant Indian home and has always lived in the common atmosphere of India but, at 82 years old, he to-day gives no signs of physical break-up. Almost anyone with experience in India could indefinitely multiply such facts as I have here given. That in India old age often comes on too soon and that sex exaggeration, among other factors, probably plays a considerable part I freely admit. But I personally have never met any "decrepit and querulous old wreck" of thirty unless there were some definite disease like tuberculosis to account for this. The Census of 1921, Volume 1, page 198, shows that, out of every 1000 of the Indian population, 114 men and women in almost equal numbers were over 50 years old. The corresponding figure for the United States is 141. The number of Indians in this group is increasing, but even now, is about 80 per cent. of that of Americans and is an indication of fair vitality.

Miss Mayo makes the assertion that seven or eight out of every ten male Hindus who have means to command their pleasure are sexually impotent at twenty-five or thirty years old. Anyone familiar with the fertility of Indian families would find it hard to give this astonishing statement serious

consideration, yet, like other repulsive assertions in *Mother India*, it is of the sort that, even when entirely unproved, easily finds lodgment in people's minds and poisons their thought. In Vol. 1, page 163 of the last Census Report, it is stated that Mr. Sedgwick, in his study of this subject in the Bombay Presidency, estimates the "productive age" for most of the population as from 15-40 and for Parsis, who marry later than others, as from 20-45. Child marriage, which doubtless lowers the productive age, is more common in the Bombay Presidency than in any other part of India. In Appendix VII of this Census Report, to which Miss Mayo has appealed as an unquestioned authority, the author, after a wide-spread and painstaking investigation of "the fertility of marriage life," takes 40-45 years as the time of "the completed reproductive life" for India as a whole. These facts make it clear that the charge that the Indian man of 25-30 is often impotent and that at thirty he is a decrepit and querulous old wreck is grotesque.

Thus the thesis of Miss Mayo's "Argument" upon which *Mother India* is built falls to the ground. Its main contention is definitely disproved by statistics. Its most offensive charge she has wisely made no serious attempt to prove. Its sentence about "no outlet in sports" is so glaringly false that it requires no disproof. I have offered strong evidence that the statements in every other sentence are greatly exaggerated if not untrue.

Should I now add to my argument the weight of the most reliable opinion? Miss Mayo, in a naive and amusing way, guarded herself against any effect of expert opinion in India, by disposing summarily of us all. We missionaries are looking for our support at home and to the effects of our statements upon Indians and so cannot tell the truth. The position of the official imposes "the policy of the gentle word." Indians see the problem only partially. India is a dying man with "no one, anywhere, enough his friend to hold the

mirror up and show him plainly what is killing him." Miss Mayo regarded herself as the only one left to do this and so, single-handed, shouldered the task. Let me venture to call her attention to what a few, who know their India well, think of her effort. Mrs. Margaret E. Cousins, who is neither a Government servant nor connected with official or missionary circles and who for twelve years has lived in intimate friendship with the women of India, in an article in the October YOUNG MEN OF INDIA, says:—

"While my experience corroborated a large number of her facts and illustrations regarding sex, health, touchability, and the treatment of animals, I aver that the total impression she conveys to any reader, either inside or outside India, is cruelly and wickedly untrue. Unless read in conjunction with supplementary books on other aspects of India's life and culture, or unless it is withdrawn from circulation outside India, it will create nothing but race-resentment and a fortune for its cleverly stupid authoress. All the sins of India which Miss Mayo marshals with such weight of depression are balanced by her own sins of omission."

Next turn to one of India's ablest missionaries, Miss M. M. Underhill. In a very temperate review in the INTERNATIONAL REVIEW OF MISSIONS for October, 1927, she says:—

"The book shows throughout a lack of any background knowledge of India; and, what is more serious, it shows a lack of appreciation—one might almost say of power to appreciate—in face of a civilization foreign to previous experience. For example, Miss Mayo quotes freely from Mahatma Gandhi, but has completely failed to understand either the man or what he stands for in India. One cannot help asking, Does Miss Mayo know even now much more of India than she did before going? "We doubt it."

Mahatma Gandhi whom Miss Mayo seems to look upon as the one frank fighter against India's greatest abuses, says of *Mother India* in the course of a long article,

"The book is without doubt untruthful, be the facts stated ever so truthful.....Nor are all the authoress's quotations of isolated facts truthfully stated. The book bristles with quotations torn from their context and with extracts which have been authoritatively challenged." He says

that Miss Mayo has taken liberties with his own writings and misreported his positions. He warns Americans and Europeans against the book.

The Executive Committee of the National Christian Council of India, which represents all Protestant missions and whose Executive includes one of India's ablest woman doctors, has issued a statement on *Mother India* over the signatures of the Rev. Dr. N. Macnicol, well-known authority on India, Mr. P. O. Philip, an honoured Indian leader and Miss A. B. Van Doren, an American, who has lived in intimate contact with Indian girls and women for over twenty years. Here are a few extracts from this statement:—

"Yet we, representing a body of men and women who are in close touch with the people and are conversant with their everyday life, unhesitatingly assert that the picture of India which emerges from Miss Mayo's book is untrue to the facts and unjust to the people of India.....Beauty and culture, kindness and charm, religion and piety are to be found alike among the highest and humblest. Miss Mayo leaves no room for these in her picture.....If this unsympathetical recital of evils, which are deep-seated enough but not universal, as the book seems to imply, leads to despair of any progress or to embitterment of the relationship between the Indians and Europeans or any weakening of the joint efforts being made for the betterment of the people of India, the result will be disastrous to both India and the West. We have faith in India and India's future. We have faith that she will be able, strengthened by the spirit of God, to obtain deliverance from these evils. We earnestly desire that East and West should co-operate to this end in a spirit of love and understanding. Our fear is that this book may, by its lack of understanding, its exaggeration and its unfairness, make such co-operation more difficult for both sides."

I will cite only one more opinion. It is that of the acknowledged leader of the Social Reform Movement in India, Mr. K. Natarajan, Editor of *THE INDIAN SOCIAL REFORMER*. Those of us who have worked with him or followed his work for a generation know him as a fighter for truth and progress, a man of great understanding and balance of judgment and a consistent promoter of the cause of Indian women. How Miss Mayo could think of

studying the condition of Indian women without consulting Mr. Natarajan, it is hard to conjecture. It is the sum total effect of the book on this man, who is the fearless leader of social reform in India, that is to me most interesting. Because he thought that it was calculated to injure the cause of social progress in India, he devoted a series of articles to it. This man, whose great life purpose Miss Mayo professes the desire to serve, is stirred by her book to such anger as I have never before known him to show. Far from being the only true friend of India, he sees in Miss Mayo a sinister enemy. In his eyes she shows "mortal aversion to things Indian," and "bitter animus." In the "palpable fiction" of the story of the narrow-chested students and fly-blown Russian leaflets, he sees the purpose "to excite prejudice as much as possible in order to make her readers receptive to her horrors." He calls the statement about the rearing of children in intensive vicious practices a "frigid, calculated lie." He says,

"Not only has Miss Mayo grossly exaggerated the extent and nature of actual evils but she has, as we shall show, freely indulged in half-truths without any attempt to verify them."

Now I do not associate myself with Mr. Natarajan's attack on Miss Mayo's sincerity, yet I cannot see how one can resist the conclusion that in this last statement he is in the main correct. Her basal assertions about the average age of motherhood are proved, both by Census figures of marriage and by carefully gathered medical data, to be mistaken. Her downright misstatement about the absence of sport from children's life is only a glaring instance of the inaccuracy that pervades the book.

India is not, as this book would indicate, a human beast dying of her indulgences, her cruelties and her corruptions; she is a mighty and attractive people whose remarkable vitality is carrying her through many evil customs and mistaken ideals to a new day of hope and renewed vigour of life, in which she is purifying herself for her great and distinctive part in future world service.

THE LAST PHASE

By E. LABOUCHERE THORNTON, I.C.S., (*Retired*), BARRISTER-AT-LAW.

I refuse to believe in the boycott. In season and out of season, through evil report and good report, I have constantly advocated Home Rule for India. When I was a young man, all England

its undivided strength. But the great principles of Liberalism have won a far greater victory than any victory at the polls could have assured, and have so permeated the whole ideas of politicians of all English parties that the Party may be well content to rest on its laurels.

When I first went to India, anyone who suggested anything in the nature of self-Government was looked upon as a dangerous revolutionary, and I am not sure that grave doubts were not entertained of his sanity. For a Government official to be even on friendly terms with that gallant defender of Indian liberties, Mr. Eardley Norton, was to make him suspect, and in looking over old speeches, I see that when addressing the students of the Srirangam Literary Union as lately as 1901, I observed, after referring to the desire I had no doubt many of my audiences had for a large share of the administrative machinery to be entrusted to the people of India, that "it would not be fitting for me to express any opinion either as to the reasonableness of their aspirations or as to the probability of their realization." How different things are to-day. The English *Times*, in a recent leading article, speaks most sympathetically of India "attaining a political status comparable with that of the dominions." But the *Sunday Times* goes a good deal further.

"We are attempting in India the largest and the most complex experiment in government that has ever been essayed—no less than that of bringing under a responsible system of government a continent that comprises a fifth of the human race, and is infinitely diversified in race, religion, language, physical conditions, and degrees of civilisation. It was therefore a sound instinct that impelled Parliament to forget the normal divisions of party and address itself to this stupendous problem as an assembly that could speak for Britain as a whole. Having begun to convert the British Raj from what was mainly an absolutism to what must in future be a partner-



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was divided into bitterly hostile camps on the subject of granting self-Government to Ireland. Youth and enthusiasm was on the side of a generous measure of Home Rule. Age and reactionary influences were as strongly against it. But after a long and bitter fight, wiser counsels prevailed, and I imagine there is no Englishman now who would wish to undo what has been done. Perhaps even more daring a venture was Sir Henry Campbell Bannerman's policy in South Africa, and yet here too the critics who were most sceptical are now warmest in approval. People talk of the English Liberal Party being dead, and it may be that the Party will never again hold office in

ship that the Indian peoples themselves will share in, we mean to go on with it. Having trusted our Indian fellow-subjects, we intend to continue trusting them."

This is really what matters—that the English people have shaken off their old ideas of absolutism, and have definitely committed themselves to applying the principle of self-determination to India as whole-heartedly and unreservedly as they have done to other parts of the Empire. The constitution of the Commission appointed under the Government of India Act to report "as to what extent it is desirable to establish the principle of responsible government"—for that is really what the Simon Commission is setting out to do—is of course important, for if it consisted of reactionary die-hards and started out to India with the pre-conceived intention of reporting against any advance, it might just as well stay at home. But we have Sir John Simon's word for it that "all men of good will both in India and in Britain intensely desire that the future of India should be one of peaceful progress", and no one who knows anything about Sir John Simon can doubt that a Commission of which he is Chairman will recommend the widest advance that the circumstances can possibly justify. There is no man in England more imbued with the old traditional Liberal principles than Sir John, and the very fact that the Tory Secretary of State should have appointed a strong Liberal like Sir John Simon Chairman of the Commission, goes far to justify Mr. Ramsay Macdonald's declaration in the House of Commons that he found in Lord Birkenhead's mind sincerity of desire to pursue a liberal policy. I have the honour of being personally acquainted with Sir John Simon, and I have no hesitation in stating that I regard it as a piece of extraordinary good fortune for India that he should have been willing to make the great pecuniary sacrifice accepting the chairmanship of the Commission entails, and to embark on a task of

such tremendous difficulty, faced with the certain knowledge that for a time at least, whatever the Commission recommends, a great many people will be dissatisfied. It is common knowledge that at the commencement of the War, Sir John Simon refused the Lord Chancellorship because he wanted to remain in the forefront of political warfare. It is common knowledge that at this moment he stands in the very front of his profession, and occupies a position of commanding pre-eminence both in the House of Commons and on Liberal platforms throughout the country. I doubt if any Commission overseas has ever been presided over by a statesman of his position or by a lawyer of his eminence. India is always quick to recognize sympathy in her fortunes or sacrifice offered on her behalf. And even if she does feel aggrieved at no Indian being included on the Commission, I am confident she will respond to Sir John Simon's generous gesture, and show him the compliment in co-operating to the utmost of her ability with him in the stupendous task he has undertaken.

And after all, is it quite certain that the Government's proposal is not in the circumstances the best that could have been made? Sir John Simon has told us there is no idea of imposing a constitution from without,—and the Prime Minister has begged Indians to dismiss from their minds any thought of inferiority. All the Commission proposes to do is "to listen, to learn, and faithfully to report their conclusions as to actual conditions and varying proposals from within." It seems not unlikely the Committee of the Central Legislature and the committees of the Provincial Councils—I refuse to entertain the idea of any possibility that these bodies will decline to appoint Committees—will actually sit with the Commission when much of the evidence they record is taken. It is certain the proposal is there should be the closest co-operation between Commission and Committees. And surely the opportunity to be afforded to the

Indian Legislature by means of delegation both of examining the proposals contained in the Commission's Report, and of discussing them with Joint Committee of both Houses of Parliament—will, as the Prime Minister claims, give India an opportunity of taking part in the framing of her Constitution far more satisfactorily and far more effectively than would the appointment of Indians on the Commission. It is no business of mine to advance any special pleading on behalf of proposals put forward by a Secretary of State whom I confess I have been inclined in the past to regard rather as an opportunist than a statesman. But in this particular case I cannot help feeling that in a position of very great difficulty, Lord Birkenhead has honestly attempted to do—I would almost say has done—the best possible, and as I have already said, I regard his selection of a Chairman as a convincing proof of his sincerity. And holding, as I have always held, as a cardinal article of my political faith, that the only hope not only for a peaceful and contented India but for the maintenance of the whole Imperial structure, of which our rule in India is the keystone, depends upon the immediate grant of a large measure of Self-government to India, I am very anxious that the opportunity that presents itself to-day should not be missed. The spirit of England is entirely favourable. But the problem is beset by numerous difficulties and pitfalls. Let us have no quarrels about forms and what Mr. Ramsay Macdonald calls baptismal certificates. The substance is so infinitely more important than the shadow. And as one who has always supported legitimate Indian aspirations for Home Rule within the Empire, I appeal to India to seize the chance circumstances and her own right hand have brought her, and to enter the last phase with a quiet confidence in the justice of her cause and the loyal support of all men of good will. So shall the consummation we have all striven for be attained, and in a year or two years at most, India will take her rightful place

among the self-governing dominions—as ever the brightest jewel in the Imperial Crown.

"Men of good will." I am very glad that Lord Birkenhead specifically denied in the House of Lords that "Mother India," that monstrous libel on the India of to-day, was inspired by the Government of India or by the Government at home. The suggestion was of course ridiculous, but a lie of that sort spreads so quickly in a country like India and is very difficult to nail to the counter. It is difficult to envisage the mentality of a person like Miss Mayo. Even supposing every statement in her book had been true, instead of as is possibly the case, a half-truth which is worse than a deliberate perversion of truth, what possible good did she suppose she was doing to India or the world by scattering broadcast this attack upon a great people? We are most of us agreed that the too early consummation of marriage has an injurious physical effect alike on the mothers and on their children. But when Miss Mayo gives a list of girl wives whose early marriage had done them irretrievable harm, she is careful not to emphasize that the list relates to thirty-six years ago, and any ordinary reader would probably carry away the impression, that Miss Mayo no doubt intends to be conveyed, that the list is fairly representative of what is going on to-day, whereas, as a matter of fact, Indian public opinion has made immense strides in this matter during the last quarter of a century. Then in regard to the whole question of marriage and widowhood, Miss Mayo's picture is grotesquely untrue. And it certainly is not for a citizen of a country, where marriage has become in many cases so completely a farce that it is often little more than a system of dog-licenses, to criticize the beautiful indissoluble link that binds Indian husband and wife. I only wish that every Englishwoman who has read Miss Mayo's attack could read Miss Margaret Noble (Sister Nivedita's) exquisite defence in "The Web of Indian Life:"—

"As to the skies their centre is the Polar star, so to the Eastern home, the immovable honour of its womanhood. Woman in the West may thirst for the glory of love or the power of wealth: in Asia her characteristic dreams are of perfectness and purity and faith."

On this note I will close. I always like to visualize India as England's help-mate in the great Imperial work Providence seems to have designed the two nations should carry out together. Time was when the young bride could do no more than offer her consort willing loyal co-operation

leaving him to direct and to lead. But as the years have gone by, India has got past the stage of leading reins, and has more nearly approximated the position of a Western wife. Henceforward, it shall be hers to guide her own destinies, no longer on a subordinate but on an equal footing with that England, who when all is said and done has at least assured her for over a century the priceless blessings of justice and peace. And I believe that, in the future as in the past, India will still pursue perfectness and purity and faith.

The Madras Congress

BY DR. B. PATTABHI SITARAMAYYA, *Editor, Janmabhumi.*

TO see a picture in all its vividness, you must focus it. And focussing means a certain distance between the eye and the object. The pictures of the Congress and of the allied gatherings in the National Week are always blurred at the time and gain in clearness and perspective only with the lapse of an interval. Accordingly, we are now able to appraise the achievements of the Congress, and the Madras session has been described in responsible quarters as a momentous one. The same claim has been put forward almost on behalf of every session, but going no further back than the Gaya Session, we must own that while the Congress has been only a formal, national event since Gaya, jogging on from year to year, it has attained some real importance in Madras not indeed on account of any daring and originality the nation has displayed in meeting the enemy, but because of the antecedent political conditions created by a singularly unimaginative Government. All the rises in the graph of India's political struggle are directly traceable to the failings of the bureaucracy which could have held India much longer in subjugation if only it had blended the political with the psychological ideal and tempered the severity

of the former by the humanizing influence of the latter. But England's folly is India's opportunity, and Madras has clearly profited by the situation.

It might be said that in boycotting the Simon Commission, the Congress has acted no better than the Liberals or the Moslems. For one thing, it speaks all the better of these latter groups that they should have felt the National insult equally with the premier political organization of the country, but for another, it must be admitted that the insult offered to these two groups—the Liberals and the Moslems—has been even greater than that affecting the Congress, and the Congress deserves praise for its decision. Frankly, Congressmen never hoped to be assigned any places on the Simon Commission, but whether the Liberals and the Mussulmans hoped to have some or not, one should have expected the wisecracks at Whitehall to display that much wisdom, and their failure to do so has undoubtedly shown them up once for all with the result that even the credulous Moslems and the confiding Liberals have turned against the insolence of Downing Street. If truth

must be told, the Liberals and the Mussulmans have been even more vociferous in their advocacy of boycott than Congressmen all along, although their protests seem at present to be directed against the exclusion of Indians from the Commission while the point made by the Congress relates to the denial of self-determination for India.

Where the Congress has gone in advance of the other organizations is (1) in emphasising this denial of self-determination to India, (2) in coupling the boycott of the Simon Commission with a kind of modified boycott of the Councils as well, (3) in reiterating the boycott of British goods which has already been resolved upon but not pursued, and finally (4) in the declaration of Independence as the goal of Indian aspiration. We are not very sure that the leaders of the Congress will swear by the Constitution they propose to evolve in consultation with other organizations, right up to the end. Past experience has shown that the first ebullitions of temper and protest soon become subdued by any whiff of a passing breath. But this time we have the satisfaction of Dr. Besant's association with the Congress in the protest against the denial of the principle of self-determination. Despite the popular charge of changeability of attitude against her, Dr. Besant has remained singularly loyal and true to her plans since 1920. The moment she resolved to work the Reforms for all that they were worth, she also set about drafting a constitution, and to-day her two concepts of a constitution and a convention which the Congress and the Liberal League alike disparaged and cavilled at, hold the field and have obtained official recognition. The very stone that has been rejected has become the corner-stone of the edifice, and even if the Neo-Moderates backslide in respect of the principle of self-determination, this old "Moderate" will not allow the disaster. We will be *Moderate* beyond expectation, only let the constitution for India be that

constitution which the Indians think fit to evolve, agree upon and promulgate. That is the meaning and significance of the principle of self-determination, that for which President Wilson gave up his thirteen points but that which in the end gave him up.

The second distinguishing feature of the Congress Resolution is its emphasis on the need to withdraw Members of Councils and the Central Legislatures from work therein except (a) to prevent the vacating of their seats, (b) to make the boycott of the Simon Commission more effective and (c) to prevent measures detrimental to national interests. This resolution was the inevitable *via media* between the Left-wingers of the Congress who wanted the Councillors to resign, and the Right-wingers who would rather leave the Councillors alone in their normal work in the Councils. There was yet another view which would permit the setting up of the sub-Committees provided the latter should not co-operate with the Simon Commission. That is taking man too near a temptation, and members of Councils are no better than common men with all their foibles and freaks. As it is, the third exception under which members may go to Councils is, though not vague, yet slippery, and already the leader of the Congress party in the Madras Council has in a circular to his colleagues, taken advantage of the doubts entertained by some of them to share those doubts himself. And too the news of two members of the Finance Committee of Madras having taken their seats on it in the first week of January, has been hailed with joy by the enemy as evidence of the disrupting tendencies so soon at work, and cabled to England by Reuter without loss of time. This year, it is hoped, will, however, be a year of strict and sincere national discipline, but we must be prepared for many surprises in the coming months.

Boycott of British goods has become a rather rusty weapon in the armoury of the Congress.

Whenever it is insulted, injured or irritated, it flourishes this weapon knowing fairly well that it won't be flung in the first instances, and even if flung, it won't hurt. India is truly willing to hurt but afraid to strike. Council work has paralysed the initiative to such a degree that the leaders have neither the time nor the energy for organizing the oft-threatened boycott in any serious fashion, and their lives and ideals which have traversed from the Parnasala to the Marble Hall, do not permit of the sacrifices and strenuousness which a programme of boycott in all its grimness, implies and involves. Moreover, every negative force has its positive counterpart, and no boycott would succeed unless it meant on the part of the Nation a measure of constructive work by which the new needs must be supplied. It was in this spirit that Khadder was resuscitated, but Khadder appeals not to the imagination of the bourgeoisie politicians that have once again come into power and hold the whip in hand.

The last of the measures devised is the declaration of the goal of Independence. This measure may be a mere reprisal or a trump card. There is little doubt that as the former, it comes none too soon, while as the latter it might have come a little late. We are not playing the game with Sir John Simon, and when we do not, there is no need for any cards or the trump card. The secreting of such a trump card however evidences a suspicion that we mean to pounce upon an opportunity to play the game and when we do, we do not desire the Liberals to share it with us. Accordingly, the Independence Resolution draws the "bar sinister" between Congressmen and Liberals and rules the latter out of Court within the pale and purview of the Congress. As against this disadvantage, it carries with it the distinct advantage that at last, albeit playfully, the goal has been defined and delineated. No nation would ever like to be the bondsman of another and the higher ideal of a Common-

wealth cannot be achieved by unilateral virtues. They must be shared by all parties concerned, and in the absence of proof to that effect, India must determine its own destiny. Determine it did in Madras. Only we shall not be speaking out the whole truth if we do not say that the time chosen has been inopportune. A declaration of the goal just at this juncture without a setting behind or a programme before, is apt to be discredited as the vapourings, the windy, vapoury rhetoric of an angry nation, the expression at best of impotent rage. Now that the nation has made the declaration, it has only to follow it up by an earnest campaign suited to the times and circumstances. Not a few seem to confuse the declaration of the goal of Independence for the declaration of Independence itself, while many may have a lurking desire to give a limited interpretation to the expression 'Complete National Independence' when it becomes politic to do so. Both are to be guarded against. A declaration of Independence would only mean a parallel government, non-payment of taxes, an irregular army and pogroms. A limited interpretation of it, such as equates it to the place of a Dominion, would take us back to where we stood and convict us of chicanery, or pusillanimity. Altogether the Madras Congress has taken us far afield. Great changes come at unexpected moments. And say what you will, there is a destiny that shapes our end. In the combination of national organizations and forces, the unexpected has happened, and in the formulation of Boycott of the Simon Commission, the destiny, however rough-hewn, is shaping itself. The unity may only represent the Least Common Measure, not Multiple, of Indian effort, yet in that unity, the nation has sown the seed of a future effort which will be of a much greater moment and magnitude and by which India will hoist the banner of Swaraj.

BRITAIN'S "SACRED TRUST"—INDIA

I—By SIR IBRAHIM RAHIMTOOLAH.

BRITAIN seriously claims to hold this country as a 'sacred trust' for the people of India. Lord Ronaldshay, an ex-Governor of Bengal, has reiterated this claim in a recent speech in the course of which he says:—

"That small band of merchant adventurers, who went out to India about A. D. 1600 with a charter of Queen Elizabeth in their pockets, only intended to carry on a lucrative trade with the East, and had no idea that they were laying the foundation of a great empire. I believe that the Indies fell to the Englishman's character and not to force. There has also been an element of chance, or, as I prefer to call it, Providence. Britain appeared on the scene when India was torn by civil war, and her rulers incapable of restoring peace and order. Thus Great Britain found a clear field for the display of British character and the present system in India has been gradually built up in consequence.

'Step by step, British statesmen and their advisors have realised that the presence in India of their country was not an adventure but a mission. That they were not there to exploit India of her wealth, but hold it as a sacred trust for a people who had fallen on evil times and that Great Britain was given the task of assisting them again to their feet.'

In view of this claim, it becomes desirable to examine how the 'trustees' have discharged their duty by India during the century and a half they have been in supreme control of this country. This has not been the only occasion when responsible people in Britain have repudiated the charge of exploitation of India of her wealth and have called it a sacred trust for the people of India. If Britain was a disinterested 'trustee' animated by an earnest desire to do its best for the people of India, it would redound to her great credit. If as a result of her long trusteeship, there had been a happy and contented India, her association with this country would undoubtedly be regarded as Providential. The question is whether Britain has proved a disinterested trustee and whether the long association of this country with her in the economic sphere has made

the people of India happy and contented. The answer is supplied by the following reply given by the Finance Member of the Government of India in answer to an interpellation in the Imperial Legislative Council in the year 1917, agricultural incomes, of course, being excluded:—

"The Hon. Sir William Meyer replied:

In 1915-16, the latest year for which statistics are available, 24,393 persons, firms, etc, paid income-tax on incomes between Rs. 5,000 and Rs. 9,999. The number of assesseees in 1915-16, with incomes between Rs. 10,000 and Rs. 24,999 and of Rs. 25,000 and upwards, is not separately known, as these limits were not adopted for the classification of incomes in the income-tax returns prior to the current year. The forms prescribed for the returns have now been revised so as to show these limits, but the figures required by the hon. member will not be available till some time after the close of the current financial year for which the new returns will be first used. I may mention, however, that 11,378 persons, firms, etc. paid incometax in 1915-16 on incomes of Rs. 10,000 to Rs. 29,999 and 2,336 on incomes of Rs. 30,000 and over."

What a commentary this reply furnishes on the real economic conditions of India! Britain has failed to realise that the purchasing power of a prosperous India would be the envy of the world.

To any one who has taken any interest in the public life of the country, there is only one answer. That answer is, that Britain has throughout been primarily concerned with maintaining the Indian market for her manufactures. Her political power has been used for the promotion of this object. The small band of merchant adventurers who came out to India, we are told, intended only to carry on a lucrative trade. The political power which they acquired was used by the East India Company for this purpose. It is true that in the year 1858, the Crown of Britain took over the direct control of the administration of India. The question is, whether, in the economic sphere, any change took place by the assumption of responsibility by the Crown. The power

which was centered in the Directors of the East India Company was transferred to the British Parliament in theory, but, in practice, the Secretary of State for India in Council has merely taken the place of the Board of Directors of the East India Company. This Board, now called the Secretary of State in Council, still controls the fiscal policy of India, and the British officials who are carrying on the administration of the country are required to carry out the orders of the Board. A glaring instance of the real state of things has been recently furnished. Sir Basil Blackett, the Finance Member of the Government of India, with his high financial reputation, was obliged to go to England personally to place before the 'Board of Directors' his views with regard to the Reserve Bank controversy. The Government of India were unable, even by means of elaborate use of telegraphic wires, to persuade the Board to accede to the constitution of a Reserve Bank for India as suited to the requirements of the people of India. What usually happens in cases of a Board of Directors or joint stock companies located in London with overseas factories has happened in the case of a vast country like India. The overseas manager is called to head-quarters to satisfy the Board and the shareholders, who in this case are the British bankers, that the policy recommended is the best in the interests of the company. Can anything show more conclusively that the claim of a 'sacred trust' is mere eyewash and that British bankers and manufacturing interests are predominant in determining the policy which is pursued in this country? Britain is governed by the 'Vote'. The banking and manufacturing interests command tremendous political power by means of the 'Vote', and the Government who are kept in power by the help of this 'Vote' cannot but surrender to the immediate demands of this power. Mr. Baldwin's attempt to modify to a limited extent the free trade policy resulted in the Conservatives being turned down at the polls. The policy pursued in

these conditions can only be a make-shift policy for the time being, leaving the future *a la* Micawber for something to turn up. It is blissfully forgotten that something favourable may not always turn up. India finds that the sacred trust is being discharged in the spirit of the famous character of Sir Joseph Bowley, portrayed by Charles Dickens.

✓ 'Your only business, my good fellow,' pursued Sir Joseph, looking abstractedly at Toby, 'Your only business in life is with me. You need not trouble yourself to think about anything. I will think for you. I know what is good for you; I am your perpetual parent. Such is the dispensation of an all-wise Providence! Now, the design of your creation is not that you should swill and guzzle and associate your enjoyments, brutally, with food. Toby thought remorsefully of the tripe—but that you should feel the dignity of labour. Go forth erect into the cheerful morning air, and stop there. Live hard and temperately, be respectful, exercise your self-denial, bring up your family on next to nothing, pay your rent as regularly as the clock strikes, be punctual in your dealing (I set you a good example; you will find Mr. Fish, my confidential Secretary, with a cash box before him at all times), and you may trust to me to be your friend and father.'

'What man can do, I do' pursued Sir Joseph. 'I do my duty as the poor man's friend and father; and I endeavour to educate his mind, by inculcating on all occasions the one great moral lesson which that class requires. That is, entire dependence on myself. They have no business whatever with themselves. If wicked and designing persons tell them otherwise, and they become impatient and discontented, and are guilty of insubordinate conduct and black-hearted ingratitude, which is undoubtedly the case—I am their friend and father still, it is so ordained. It is in the nature of things.'

I should like to ask whether Britain expects that India will put up with a policy more or less in this spirit. The concern of our trustees seems to be to obtain all the revenues that they may require for carrying on the administration of India and to sell to India increased quantities of her manufactured goods. Britain does not appear to have applied her mind to the development of

the economic resources of this country. All that she has been concerned with has been immediate sale to India of increased quantities of her manufactured goods. She imposed upon India, I dare say in the conscientious discharge of her 'sacred trusts,' a policy of free trade, to which, her own Dominions, let alone other civilized nations, refused to subscribe. * * * In the political conditions prevailing in Britain, it seems British manufacturing interests exercise great influence; and that interest's immediate concern seems to be to sell her goods for the time being and allow the future to take care of itself. This short-sighted policy has, as already pointed out, reacted upon herself and for the last

II. DEWAN BAHADUR M. RAMACHANDRA RAO. *

IN a consideration of the whole problem, we cannot forget our "British Trustees." They are not anxious to advance the cause of national freedom in British India and still less for the promotion of constitutional reforms in the Indian States. For a long time British statesmen have sought moral justification for British rule in India and have repeatedly asserted that in governing 319 million people of India, Great Britain is discharging a solemn trust. They have asserted that British policy in India is not in any sense dictated by British interests and that the welfare of India alone is the determining factor in the formulation of their policy. They have frequently declared that, as soon as the people of India are ready to undertake the burden of the Government of the country, it will be willingly handed over to them. A very high authority has considerably modified the theory of trusteeship and has declared recently that the people of India are partners with Great Britain and appealed for mutual goodwill and co-operation in the working of this great partnership in India. Apparently, India is the subject of partnership of an indefinite duration in which the people of Great

* From Presidential address to Indian States People's Conference,

three years, the best minds of Britain have been applying themselves to a solution of the problem of unemployment which is but the creation of her own indifference to the economic development of this vast country. It is only statesmanship that can look ahead and take measures which are likely to ensure future good. It is a question whether the experience now gained will be utilised in the right direction. If, even at this late stage, the right policy is adopted in India, the purchasing power of this country can increase to such an extent as to make Britain independent of other countries for her markets.—[Address to the Industrial and Commercial Congress.]

Britain have an equal or predominant part and there is no means of dissolving it. According to legal notions, a trust is a trust and can never be converted into a partnership between the trustees and the beneficiaries of the trust. A third view about British responsibility in India has been very recently propounded by the Earl of Lytton in the British Press after his return to England. He states with brutal frankness that the doctrine of trusteeship has led to a great deal of cant and hypocrisy on the one side and a good deal of irritation on the other, and true criterion of Britain's relationship to India is the attitude of India to Great Britain. He urges that the successful realisation of India's ideals would depend on the question as to whether they are compatible with British interests, and suggests the possibility of India being hostile and unfriendly to British interests and also of India joining some day the enemies of Great Britain. In order to dispel their suspicions, he demanded a common declaration of the friendship by the statesmen of both countries to be followed by a sincere examination of the conditions which would enable the national interests of each to be secured. It is very surprising that doubts and suspicions of India's attitude to Great Britain should begin to be entertained only

after a demand for the full recognition of her status has been put forward. The causes of the Great War were unknown to India, and yet India stood by her allegiance, heart and soul from the first call to arms and her solid achievements, and the general attitude of her people in that great crisis was the subject of many eloquent tributes from the Prime Minister downwards. Yet we are now told that India may join Britain's enemies. Lord Lytton's statement of the position is a frank negation of all moral responsibility for the Government of this country on which British statesmen have hitherto laid so much stress and it would look as if our claim for Swaraj for India depends upon the arrangements of a satisfactory bargain between British and Indian politicians. The exigencies of the situation have driven British statesmen to deviate from the high moral standpoint which they have hitherto taken. Another observation that I should like to make is that our "trustees" wish to discount our national movement every time the question of Indian reform is on the tapis. They do not wish to bring the trust to an end and believe in our perpetual tutelage and, in their opinion, we cannot even judge as to what is good for ourselves, and the Royal Commission was constituted on this basis. During the recent debate in Parliament, Lord Birkenhead again made a reference to the theory of trusteeship and as to how that trust has been discharged during the 150 years of British occupation. He stated that when Britain approached India in a commercial guise which has frequently been its earliest approach to future dominion, it found India "a welter of anarchy" and he confessed that the moment Parliament repudiated its responsibility, "India would be involved in the same kind of chaos as that from which Britain had rescued her." If that statement is true, it is hardly complimentary to our British trustees that they should have managed the affairs of India in such a manner as to leave

us exactly where we were when they came to India. It is obvious, however, that in making this statement, His Lordship is actuated by the desire to find reasons for the perpetuation of the trust. A second class of our trustees contend that India is a country for tropical storms which fiercely as they rage subside and pass away after clearing the atmosphere and after restoring fertility to the sun-scorched soil. He asserts that the movement for Swaraj is a fierce storm of emotion rather than the all-absorbing pursuit of a long suffering people and he believes that this emotional cloud-burst has passed away. A third class of our trustees have opened a campaign in the British Press and expressed the opinion that a new crisis in the chequered history of India is impending, that the Government of India is dominated by the Indian politicians and that the best way of safe-guarding the treaty rights of the States will be to replace the existing Legislative Assembly by a strong advisory council to which the Indian Princes and the Chiefs can send representatives. We see in this a deliberate attempt to set up the States against the political aspirations of India. There is still another class of our trustees who wish to put off the evil day as far as possible and continually discuss the inherent and indefeasible superiority of Occidental civilizations over the civilizations of the orient, and they assert that the development of our political institutions in India should proceed on lines suitable to the genius of an Eastern people. They do not develop their theme fully and tell us frankly what this genius consists in, but apparently they claim democracy as a peculiarly Western institution. These and other critics have been busy for sometime and Miss Mayo's has completed the picture by depicting the social conditions of India in the most obvious light. In the pursuit of our political ideals we have to fight this periodical exhibition of ignorance, self-interest, mis-representation, calumny and other kinds of interested criticism.

The Reserve Bank Bill and the Indian States

BY RAO BAHADUR SIRDAR M. V. KIBE M.A.

THERE can be no more potent illustrations of the fact that ignorance is bliss than the utter absence of any interest regarding the momentous change, which the measure before the Indian Legislature, is designed to bring about in the economic life of the country, among the subjects and Governments of the Indian States, excepting British India. The Hon'ble Sir Basil Blackett, speaking from his place in the Legislative Assembly, observed that the proposed Legislation was going to affect the economic life of 333 millions of people. The population that will be affected will thus consist not only of British India but of the Indian States also.

The centre of the Finances of India has hitherto been not at Delhi but in London. The Secretary of State for India has been regarded as the greatest financial autocrat in the world. Not only did he have the final voice in the matter of the budgeting of the income and expenditure of British India, but being in a position to manipulate the currency prevalent throughout India, as a whole, excepting a very few States which have a subordinate currency, which means that it too could not remain unaffected by the principal currency of the continent, he could affect the economic life of 333 millions of men.

The political reforms consequent upon the publication of the Montford Report enabled the representatives of the people appointed to control a portion of the former function of the Secretary of State. The present Bill, will, if properly framed, give a similar control to the representatives of the people on the other function of the great financial autocrat.

The reason for the bitter struggle that has been going on in the Legislative Assembly is to be discovered in the fact mentioned in the concluding sentence of the preceding paragraph. The predominant side for very good reasons would wish to substantially retain the control, or if at

all, transferred, to hands on whom it can rely while effecting the change from autocracy to some other more liberal "cracy." Thus the popular side would see in the present occasion the only chance, for a long time to come, to be able to snatch the power of affecting the economic life of the people. Both the sides would be actuated by the purest, philanthropic, and patriotic motives. The situation therefore demands the spirit of compromise to the greatest extent.

As far as the British Indian legislatures are concerned, the Reserve Bank Bill would be regarded, and within the four corners of law, as a purely domestic measure, and any interference from outside, would, on the face of it, be regarded as an intrusion. This would, however, be a narrow view to take. Looking to the fact, that in a greater degree than in the case of fiscal measures, the legislation would affect the Indian States, the voice which would represent their typical opinion should be heard and heeded.

From the point of view of the Indian Banking and trade of the country, it would have been preferable to have transformed the Imperial Bank into the Reserve Bank with only the present restrictions on it or with some greater ones. But from the standpoint of the currency policy and the interest of the Indian States, the establishment of a State Bank is most beneficial. By the separation of the Imperial Bank from the State Bank, and by the removal of restrictions on it, it would be a formidable rival to the Banks in India, especially which are purely local in extent and management. Had the Imperial Bank been made the State Bank, it would have given further scope to other Banks, and its policy would have been more in the interests of trade than the budget of the Government. But a purely State Bank would guide its currency policy in the larger interests of the country and not simply of traders. The Indian States would benefit owing to the same fact.

The Reserve Bank Bill, as drafted by the Government of India, is based on two principal objects and one constitutional principle. The two objects are (1) to make it a commercial concern so as, perhaps, to utilise the balances of the treasury and funds for the benefit of the State and (2) to support the gold standard, without a gold currency. The constitutional principle is that the moneys should be controlled by the representatives of those who had a stake in it. This is why a Reserve Bank with a share capital and directorate elected by shareholders, including the Government, is proposed.

The Bill as it had emerged from the Select Committee had one object and one constitutional principle. The object was that gold currency be introduced in India and the constitutional principle was that the State should control it. They have therefore, transformed the shareholders' Bank into a State Bank and have insisted on a directorate predominated by the would-be ultimate governors of the country, viz, the members of the Legislatures.

Although the Select Committee had introduced the principle of gold currency, they had shrunk from insisting upon the introduction of a full-fledged gold currency at once. The reason for this hesitation is that there is a large collection of silver coins in the treasuries of the Government, and although there is a nominal gold reserve, the actual bullion held in it is insufficient. If this large collection of silver were to be put on the market all at once, and if it be desired to purchase gold bullion out of its sale proceeds, the transaction would mean a heavy loss as the price of silver will go down and that of gold will rise throughout the world. Therefore an ingenuous Finance Minister has proposed by law to turn the silver rupees into gold, a feat of alchemy unrivalled in the world. But to be serious, the proposals Sir Basil Blackett placed before the Currency Commission for the introduction of the gold currency were

boldly conceived and should have been heartily supported by at least the elected members of the Legislatures.

The Select Committee is not satisfied with the fact of turning a silver coin into a gold currency on paper, but has proposed a scheme, which will without much disturbance in the world's bullion market, give India the coin which in its best interests it should have, with the same object they have recommended the legalisation of the British gold currency in India. It was inconceivable that one part of the Empire should repudiate the currency of its centre. It would have been held to be disloyal to do such a thing for an independent alien member of the Empire.

But perhaps the most important question is the constitution for the control of the transactions of the Bank. The transactions which the Bank, when formed, will be expected to do, were hitherto controlled by the Secretary of the State for India in Council, or in other words, by some retired member of the Indian, or, Home, Civil Service, who happened to be a member of the Council. His decisions were to a large extent influenced by the opinions of the Governor-General in Council but in case of a conflict of the points of view, the views of the former prevailed. The Bank would be or ought to be free from any such control. Its sole aim should be to look to the interests of India, whose money it would handle. As a matter of fact, as in other countries, it should be a body truly nationalistic in its composition and outlook. The present is, moreover, the occasion when it could be accomplished, otherwise, once a compromise was accepted on this point, another opportunity for accomplishing this object may never come, since any compromise on the point would be used as an argument for never making an advance in the making of the body a truly nationalistic one. But this is not all. At present, the controlling factor, being situated beyond the seas, would hesitate to completely overrule any

strong expression of opinion of the people of India. On the other hand, a local body, which is not thoroughly nationalistic in its composition, might be swayed by considerations which might not be solely determined by the best interests of the country. It is in the interests of India as a whole to have the Board of Directorate of the Reserve, or State, Bank of India not only representative of all interests, including the Indian States, but it should be composed of the most gifted representatives of the people and governments.

The ship of the Bill has at present foundered on the rock, which has been described in the preceding paragraph. It is hoped that it may not prove a complete wreck. Without an efficient helmsman like the Hon'ble Sir Basil Blackett, there is every fear of its being stranded. He is actuated by the best interests of the country he is serving, although, at times, it appears, he is prone to make compromises on vital points with the sincere desire to see the measure through. Generally, the compromises have been in the interests of India, but whether he could persuade his employers and not compromise with them is yet to be seen. His withdrawal from India before the Bill becomes an Act would be a calamity.

Not only the British Indian politicians but the Indian States should see that the Bill is carried through all its stages under the guidance of Sir Basil Blackett.

A scheme for a Directorate of the proposed Bank, that would be in the best interest of the country, should include in its scope the representatives of the Indian States. For such a purpose the interest of the subjects and governments of them are identical. It may be feared that their governments were asked to select their representatives on the Board, considerations other than fitness for the job might influence their choice; such a fear would not be always groundless. The remedy for it, however, lies in giving to them a college consisting of the Chamber of Princes, who

should elect both official and non-official representatives for electing the prescribed number of directors of the Bank from among the non-officials. This is but a rough sketch. The details could be worked out if the principle advanced of directly representing Indian States is accepted. Other qualifications need not be different from those of other directors from British India.

The main point is that the Indian States which cover 1/3 territory and nearly 1/4 population of India, and the financial and economic interests of which are identical with British India, should have a voice not only in the determination of the fate of the National State Bank but equally in its future working, in proportion to the stake they represent. The most deplorable fact in this connection is that they are completely ignored and, what is worse, they are ignorant of and indifferent to it.

There are now two bills regarding the Reserve Bank before the country, one as already amended by the Select Committee of the Legislative Assembly, then suspended by Government, and the other which has been published by the Government of India.

The latter Bill insists on having a shareholders' Bank. The safe-guards proposed in it for minimising the tendency of such banks to look more to the interests of its shareholders than every other consideration are ineffective. However, in these circumstances it is all the more necessary that the Indian States should have a separate means of electing Directors on the Board proportionate to their stake in the country.

The place given to them in the electoral College at Delhi is inadequate. Not only is that centre burdened with shareholders in the U. P., but how can States such as Hyderabad, which is equal to a British Indian Province, be ignored? In fact there should be two centres for Indian States, one at Ajmer and another at Hyderabad.

The New Bill does away with the provision for gold currency. This is one of its retrograde features. In fact, the new bill has, without redressing the grievance of the Indian States, gone back on the satisfactory provisions of the Bill in the Assembly.

Problems of Agriculture

By SIR ATUL CHATTERJEE, K.C.I.E.

WHEN the organisers of these meetings honoured me with an invitation to preside over this conference it occurred to me that they must have been prompted by the immense importance of



SIR ATUL CHATTERJEE.

my country from the point of view of the discussions on agricultural subjects which would be the special feature of this morning's meeting. There are over 250 millions of people entirely dependent on agriculture in India—perhaps a larger aggregate than in any country in the world with the possible exception of China. It is true that industries are developing in India and that we can already claim to be among the chief industrial countries in the world recognised by the Council of the League of Nations. But even our industries are sustained by the product of our agriculture and only to a minor extent by the output of our mines. We are therefore intensely interested in the problems which would be discussed by the speakers this morning. For my own self, I can claim no technical knowledge in agriculture. But it was my fortune to spend the best part of my working life in the very midst of our agricultural areas and in very close contact with the problems that arise in a country of

* Address to Conference at Guildhall on work of recent International Economic Conference.

peasant cultivators with ancient methods of cultivation and highly accentuated difficulties in regard to credit. For some years, I had also a direct share in attempts to develop co-operative methods for the benefit of agriculture in a populous and important province in India. My interest in the subjects that will be discussed this morning will therefore be patent to you all, and in spite of my poor equipment in the technique of the subjects under consideration, I felt it impossible to refuse the invitation that was accorded to me.

It is only fitting that I should at the outset convey the congratulations of this meeting to the League of Nations Union for the happy thought of organising this Conference in the heart of London. The International Economic Conference which assembled at Geneva in May last was perhaps the most important economic Conference that has been held since the war or indeed at any time in the world's history. The eminent authorities who composed that Conference have made very important pronouncements in regard to the causes of the economic ills from which the world is suffering at the moment, and they have made far-reaching recommendations for an improvement in these conditions. With the practical knowledge which distinguished the delegates, they recognised that the reception and successful application of the principles laid down, depend, to a very large extent, upon an informed and supporting public opinion throughout the world, and for this purpose, they expressed the view that efforts should be made by influential organisations for the information and enlightenment of the public. As the President of the Economic Conference rightly observed in his closing speech, the work of the Conference could not prove effective unless the peoples of the world themselves gave the recommendations of the Conference the support of their interest and of their power. If the Conference were not supported

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by all those for whom they had been working, their endeavours would be unavailing. Public opinion as a whole must understand not only the intrinsic importance of the work of the Conference but also, and above all, it must realise its strength, its utility, and the vital importance which it must have for its well-being. The distinguished speakers who have been enlightening the public in England on these questions during the last few days and the success of these meetings constitute a very satisfactory feature of the present position. The ventilation of these questions in particular reference to the recommendations of the Geneva Conference cannot but lead to a happy solution of the problems which the Conference discussed—a solution which will not only promote the comfort and well-being of the citizens of all countries but will conduce to the maintenance of peace throughout the world.

It is peculiarly appropriate that a discussion of international problems relating to agriculture should take place in the historic centre of the life of the City of London. For it is not merely in commerce and industry that the City of London constitutes the heart of the world—the pulse of agricultural life throughout the whole world can also be best felt in this City. Not only is London one of the largest marts for agricultural commodities, but the prices, that rule in India, or Australia, or in Canada, or the Argentine, are mainly regulated from this City. The prosperity of London is linked up with the prosperity of the meanest ryot in India, and we, the producers of agricultural commodities in the distant countries of the world, are deeply grateful to the citizens of London for the interest that is being displayed at these meetings in our well-being.

The central conclusion of the Geneva Conference in regard to the world position in agriculture was expressed in a resolution which drew attention to the dis-equilibrium which has arisen between the prices of agricultural products and

those of manufactured products. The Conference pointed out that, as a result, agriculturists in a great number of countries no longer receive a sufficient return for their labour and on their capital. The Conference has also proved how the diminution in the purchasing power of the agricultural population has reacted upon industrial production, and is consequently one of the causes of unemployment, which in its turn reduces the outlets for agricultural products. This interdependence of agriculture, industry and commerce had never been so clearly and forcibly brought out on any previous occasion, and this result can only be ascribed to the fact that, at the International Conference in May last, agriculture was placed on an equal footing with commerce and manufacturing industries. An attempt to diagnose the ills from which manufacturing industries and commerce have been suffering without a full and detailed investigation of the difficulties of agriculture would have been foredoomed to failure, and it is because these three branches of world economics were studied on parallel lines and because their inter-relation was fully recognised that the recommendations of the International Conference reached their present value and authority. We in India have for some time been fully aware of this dis-equilibrium and of the resultant evils from which both the agricultural and the industrial population of our country have been suffering. In spite of the larger volume of production in agricultural commodities, the returns which the peasant-producers in India have been receiving in the shape of manufactured goods, which are necessary for their subsistence and comfort, are much less in quantity than before the War. The decrease in the purchasing power of the millions of our agricultural population has depressed not only the textile and other industries in India, but has seriously curtailed our imports of these classes of goods from countries like Great Britain. We are, therefore, intensely interested in any measures

calculated to remove this striking maladjustment, and we confidently trust that the principles of the recommendations set forth in the resolutions of the Geneva Conference will be adopted and put into practical form in all the great countries of the world.

The remedial measures, which have been suggested by the International Conference for the improvement of conditions in agriculture itself, may be summed up in the one word—organisation. The Conference rightly stressed the truth that the improvement of agriculture must in the first place be the work of the agriculturists themselves. They have drawn prominent attention to three branches of work in this respect. There must be technical and scientific improvements adapted to the needs of the agriculturists. This is an effort on which my friend, Sir Daniel Hall, is an eminent authority. Then again, there is the vista of improvements in conditions and in output which can be secured by co-operative efforts. The agriculturist can, with the aid of co-operation, secure credit, purchase the requisites for his operations, standardise his products and develop his marketing. On the other hand, consumers also can organise in co-operation, and following the direction in which we have such a capable leader as Mr. Alexander, who will also address the meeting this morning, we can establish direct contact between producers and consumers. For myself, I have noted, with the greatest satisfaction, another important recommendation made by the International Economic Conference. The Conference declared that social laws insuring the welfare and security of workers were as important for agriculturists as for industrial workers, it being understood that these laws must be adapted to the special requirements of agriculture and to the special living and working conditions of rural populations. The Conference has also drawn attention to the very important question of the education and technical training of agriculturists all over the world.

For some time past, we in India have realised the urgent necessity of improving the conditions of our agricultural population and the methods and organisations of our agriculture. During the last 20 years, much attention has been given in our country both to the question of technical improvements and to the adoption of co-operative methods, more particularly, the co-operative provision of agricultural credit. In view of recent difficulties, we have felt that a more comprehensive enquiry and more intensive efforts were needed for the betterment of our agriculture. A Royal Commission was therefore appointed to enquire into the whole subject, and has been at work for over a year under the able chairmanship of the Marquis of Linlithgow. We are all looking forward to a great impetus to our agriculture as the result of the work of that Commission. We realise, at the same time, that there are international problems connected with agriculture as well as our own national problems, and we therefore welcome discussions, such as we are having this morning, which will benefit producers and consumers of agricultural products all over the world.



HEAD OFFICE :—ESPLANADE ROAD, FORT, BOMBAY.
E. Sept, '28.

More Congresses & Conferences

In our last Number we gave a *resume* of the Congress, the Federation, the Muslim League and other gatherings. Since then various other conferences have been held at Calcutta, Bombay and Lucknow, notably, the Indian Philosophical Congress, the Indian Science Congress, the Indian Economic Conference etc. An attempt is here made to give a succinct account of these and other gatherings. We may add that in preparing this summary the writer has availed himself of newspaper reports of their proceedings. [Ed. I.R.]

Indian Philosophical Congress.

THE Indian Philosophical Congress held its third session at the Convocation Hall of the Bombay University on December 20 under the presidency of Prof. S. Radhakrishnan. There was a large gathering of delegates from different Universities, who were welcomed by Sir Chimanlal Setalvad who pointed out that the aim of every University should be to bring together the best in the East and West in order to produce knowledge for the future progress of humanity.

THE GAEKWAR'S INAUGURAL ADDRESS

In the unavoidable absence of H. H. the Gaekwar, His Dewan, Mr. V.T. Krishnamachari read His Highness's inaugural address on "The Study of Philosophy in India and its Relation to Social Advancement."

In the course of his inaugural address, His Highness, selecting as his theme the study of philosophy in India and its relation to social advance, drew attention to some urgent demands of the life of our race and of our time." He challenged the view generally held that the reflections of philosophers were remote from the facts of ordinary life and that they had little or no bearing upon it. Philosophy rightly understood, he maintained, was a vital and fundamental factor in social progress.

Referring to the study of philosophy in Indian Universities, as it was and as it might be, the Gaekwar pointed out that owing to the Universities being for long dominated by Europeans, the courses of study for philosophical degrees in India had been limited chiefly or entirely to Western philosophy to the neglect of Indian philosophy. The latter contained much that was of importance and genuine worth. What was

required was that Indian students should train their minds in accordance with the high standard of accuracy and logical precision found in the West, and study and systematise those contents of



H. H. THE GAEKWAR

Indian classical literature which were worth preserving. In short, they should aim at a combination of Western clarity and logic with Eastern comprehensiveness and profundity.

His Highness then indicated the main directions in which the study should be pursued. In the first place, definite attention should be paid to the history of Indian philosophy.

"The vigour of its best periods," the Gaekwar continued, "in the past should provide us with an inspiring lesson in opposi-

tion to the stagnant acquiescence in tradition, which has characterised our intellectual life for centuries. The Vedas, though they contain the beginnings of Indian philosophical reflection, were after all mainly compilations for use in connection with religious worship."

What they had to look for in the study of philosophy in India to-day was a broad acquaintance and knowledge of both Indian and Western philosophy and some understanding of their methods with ability to apply them.

THE PRESIDENTIAL ADDRESS

The President, in the course of an impressive address, said that the future of humanity depended



PROF. S. RADHAKRISHNAN

more upon those who lived upon ideals, since it was the soul which gathered the body for itself. Speaking about India's contributions to philosophy, the Professor said that great attention was paid in the past by India towards the progress of philosophical thoughts, but the past glory did not justify the present distinction, as India had contributed very little in modern times towards the progress of philosophical studies. If philosophical ideals were not to remain enshrined, rethinking of philosophi-

cal problems was necessary. He devoted a considerable part of his lecture to the discussion of the theory of evolution and its implications to philosophy. He said:

"The purely mechanical interpretation, which made biology a branch of chemistry and psychology a branch of biology, was not supported by the facts of evolution. The only philosophical explanation of variation was the assumption of the creative power from which variations arose. Recent evidence in favour of transmission of acquired characters made evolution purposive. A constant spiritual background which was at once the creative ground and driving power of the evolutionary march was necessary. The relation between the spirit and the cosmic process was difficult of explanation. No theory, Eastern or Western, had up till now solved it."

In conclusion, the President said there was enough work for the Philosophical Congress. What they wanted was not so much Indian thought as Indian thinkers who, soaked in the spirit of the past, would face the problems of the future. In the combination of the new and the old lay the future hope of philosophy.

The Congress met again the next day when a number of interesting papers were read on various branches of philosophy.

There was first a discussion on the nature of values in which Prof. G. C. Chatterjee, Prof. K. N. Mitter and Prof. H. D. Bhattacharya took part.

THE PHILOSOPHICAL SECTION

Under the head of Indian Philosophy, the following subjects were discussed under the chairmanship of Mr. Subramanya Ayyar of Mysore:—

(1) Sankara's Doctrine of Maya by Nalini Kanta Brahma of Krishnagar, Bengal. (2) A comparative study of the Indian doctrine of non-soul from the Jain standpoint by Harisatyr Bhattacharjee of Ramkristipur. (3) A few shortcomings of Jainism as a system of philosophy by B. L. Atreya of the Hindu University, Benares. (4) Ramanuja's criticism of Mayavada by K. R. Srinivasiengar of Maharaja's College, Mysore. (5) The problem of perceptual knowledge in the Advait Vedanta by D. G. Londhe of Amalner,

THE METAPHYSICAL SECTION

The subject of Metaphysics and Logic was discussed under the chairmanship of Prof. Krishna-chandra Bhattacharya of Calcutta, and the following papers were read:—

(1) Values as objects of interest by D. G. Vinod of East Khandesh. (2) Time and eternity by J. C. P. d' Andrade of Elphinstone College, Bombay. (3) Existence and experience by P. S. Ramanathan of King Edward College, Amraoti. (4) The problem of reality by S. K. Maitra of Benares Hindu University. (5) An essay on metaphysical and mathematical time including time in the theory of relativity by J. Walker Tomb of Asansol.

OTHER SECTIONS

Prof. S. N. Das Gupta, of Calcutta, presided over the History of Philosophy branch, and papers were read by K. H. Kelkar, Susil Kumar Maitra, R. Zimmerman and S. G. Sathe. Philosophy of Religion, Ethics and Social Philosophy and Psychology were the other branches of philosophy dealt with.

Miss Sulaba Panandikar of Amalner read a paper on "The Attributes of God."

AN ETHICAL TEST

An interesting contribution to the discussions of the day was the ethical test propounded by the Rev. John McKenzie. It comprised some of the results of a test given to about 250 students. They were asked to place in order of sinfulness the ten actions given below and to give reasons for their choice of the worst and the least bad:—

Copying at a college examination.
Eating cow's flesh.
Failing to educate the girls of one's family.
Forging the signature of an M.L.C. on a character certificate.
Giving a bribe to an official.
Refusing to marry at one's father's command.
Shooting a horse which has broken its leg.
Striking a disobedient servant in anger.
Telling a lie to save a friend from punishment.
Travelling by train without a ticket.

Indian Science Congress.

The fifteenth Session of the Indian Science Congress was opened at Calcutta by H. E. Sir Stanley Jackson in the absence of the Viceroy. There was a large and distinguished gathering of scientists from different provinces and Universities.

WELCOME ADDRESS

Sir R. N. Mookerjee, in his welcome address, referred with gratification to the patronage the Provincial Governments have given to the Congress



SIR R. N. MUKERJEE

during these fourteen years and concluded with a dissertation on the purpose of Science.

"Science knows no politics; it works for the good of humanity. It knows no distinction of caste or creed and continues its dispassionate investigations and researches to unravel the mysteries of nature for the benefit of all mankind. This altruistic purpose has attracted to the shrine of science enthusiastic and keen workers seeking neither recognition nor honour but happy in the work they do and contented to advance knowledge a stage further. We

in India are comparatively poor in the fruitful application of scientific truths to practical questions, but it is nevertheless true that the solution of its economic problems and the prosperity of its 300 millions depends entirely upon an increased power to produce wealth, and this can be done only by the application of science to industry and agriculture."

GOVERNOR'S OPENING SPEECH

Sir Stanley Jackson, in opening the session, showed the intimate relationship of the University of Calcutta with the Congress and spoke of the importance of science in modern life. He put in a strong plea for the claims of science in our industries. The contributions of Indians to the progress of scientific knowledge and the development of industrial processes should proceed together.

DR. SIMONSON'S ADDRESS

Dr. J. L. Simonson, in his presidential address, referred to the progress of scientific investigation in India since 1910 when the Congress was inaugurated. He appreciated the growing interest taken by the Central and Provincial Governments in scientific research, but deplored the deterioration in general academic standards. This, in his opinion, is due to the far too much power vested with laymen in University matters.

He agreed that the general policy of the University should be directed by laymen, but discountenanced "any detailed control of either courses of study or the standards of examination."

The main difficulty, he went on to say, which confronts most teachers, is the large number of students, the majority of whom enter for their collegiate career not with a desire to acquire knowledge or wisdom, but to gain a degree which is a stepping stone to Government employ.

The remedy he suggested was competitive examinations for all Government jobs.

I am willing to admit that the introduction of this system would, in all probability, lead to the formation of cramming institutions, but whatever may be the defects of these, they would liberate the Universities from their present thralldom and enable them to devote themselves to their true function, the advancement of learning.

THE EXHIBITION

After the address, the President and the members then proceeded to Ashutosh Buildings where the scientific exhibition was opened. The exhibits included products of Bengal Chemical and Pharmaceutical Works, Bengal Scientific Apparatus and Minerals Co., Indian Drugs and their modern investigations by Messrs. B. K. Paul and Co., India Chemical Works, etc., etc.

The Congress divided itself into various sections and a number of papers were read in each.

Eighty-one papers were contributed in the Sections of Physics and Mathematics, whereas the Psychology, Agriculture, Zoology and Geology Sections attracted as many as 23, 34, 44 and 36 papers respectively. In the Anthropology Section, more than 50 papers were read.

An interesting section of the Congress was that presided over by Professor Michael P. West, at which questions regarding psychology and education were discussed.

An important question that came up for discussions was the education of the mentally defective so as to enable them to adapt themselves to rapidly changing circumstances. In this connection, it was pointed out that sterilization was not necessary as defectives die of their own accord.

Under the presidentship of Prof. S. S. Bhatnagar, in the Chemistry Section, more than a dozen papers were read and discussed.

The Section of Agriculture, presided over by Rao Sahab P. S. Venkataramanan, attracted 34 papers, as compared with a very meagre number in the first session of the Congress.

Dr. C. V. Raman has been appointed general President for the next session of the Congress which will be held at Madras.

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Indian Economic Conference

The eleventh Session of the Indian Economic Conference was held at the Lucknow University in the first week of last month under the presidentship of Mr. M. H. Darling.

Dr. M. B. Cameron, the Chairman of the Reception Committee, in a neat little speech, showed the dangers of over-simplification in a science which dealt with human life, and ironically alluded to that objectionable monster, the economic man, and all the soulless doctrines against which Carlyle and Ruskin vigorously protested.

The Hon. Rai Rajeswar Bali, the Minister of Education, then opened the Conference with a long speech in the course of which he examined the agricultural position of the United Provinces.

He hoped that before long there would develop with the Lucknow University a really efficient school of Indian Agricultural Economics under the control of Dr. Mukerjee.

Mr. M. H. Darling, in his presidential address, discussed the relations of economics with ethics and sociology and referred to his wide personal knowledge of the economic life of the Punjab peasantry. He explained how the leading religions could not ignore vital economic issues, and illustrated how monotheism in Islam has not opposed the idea that "Where there is water there is God," and how the injunctions as regards the irreligiousness of charging interest had not been scrupulously followed by the Punjabi Muhammadans. The Hindus similarly no longer maintained disabled and useless cattle on religious grounds, while the Sikhs were also changing their outlook towards birth control. In the end, he suggested that the gospel of sufficiency and service should be preached to a peasant, and sufficiency should include food, cleanliness, health, education and a more abundant life.

Three papers were read on Co-operative Marketing. Dr. H. Sinha emphasised the need of local investigation into marketing conditions.

Dr. H. C. Sinha (Dacca University) in his paper pleaded for long term mortgage credit for peasants on a co-operative basis.

Dr. P. N. Banerjee (Calcutta University) also dwelt upon the importance of elasticity of funds and proper facilities of long term credit for the cultivator.

Dr. Radhakamal Mukerjee showed by an examination of agricultural statistics that the canals in the Upper Ganges Valley could hardly withstand the effects of a bad monsoon.

Dr. Mukerjee showed the precariousness of agriculture by classifying the districts according to indices of aridity and comparing them with the percentages of irrigated area.

Mr. B. N. Ganguli (Dacca University) showed that double cropping and a high density of population co-existed and explained how soil, canal or well irrigation governed a more intensive farming in different areas of the Gangetic Plain.

In the concluding day's sitting the scope of social and economic forms of social insurance was discussed. The Rev. James Kellock, (Bombay) examined the necessity of bringing economics into close touch with ethical ideals.

Mr. K. B. Madhava (Mysore University) examined the various forms of social insurance in vogue in Germany and England and pleaded for the creation of a separate department like the Government Actuary's Department.

Dr. D. P. Mukerjee (Lucknow University) pleaded for group insurance among the Indian masses utilising the caste Panchayat and other community organisations.

The proceedings closed on the afternoon of the 5th January. In the evening, Prof. G. Findlay Shirras delivered a lecture on the principles of Central Banking under the auspices of the Conference.

The Theistic Conference

The All-India Theistic Conference met at the Pachaiyappa's Hall, Madras, on December 26, with Mr. Prosunna Kumar Sen in the chair.

Sir R. Venkataratnam, Chairman of the Reception Committee, in welcoming the delegates, said that that great movement stood for the unification of all souls in conjoint worship and service. Dealing with the political aspect of the question, he said that it was stated on high authority that a subject nation had no politics. Though the speaker did not wish to controvert that dictum, he should venture to submit that politics would and could not but form a paramount concern of a subject nation. A tremendous obligation rested upon the subject nation, namely, the recognition of the fact that the foundation stone of the world was laid upon the great law of righteousness, and unless it was recognised in all their doings and endeavours, they would be going wrong.

Mr. P. Kumar Sen, in his presidential address, said that the Brahmo ideal now stood clear and unambiguous. It was at the present day a mighty tree no longer to be hedged round with barbed wire fencing. The Brahmo should now go forth into all ranks and work for the service of humanity unperturbed by the thought that the integrity of that ideal would be affected by conjoint action with those of other persuasions. No understandings, no Congress Muslim League Scheme however well organised, would be able to solve the questions of communal troubles unless there was a true and onward appreciation of cultures and creeds, of a consciousness of the truths of Hindu theism and that of the Muslim theism as real part and parcel of the dispensation of God. Similar was the case with regard to untouchability. The Brahmo Samaj should not believe in a dead level of uniformity and it should insist on a conscious appropriation of truth and on a conscious harmony of varieties of religious experiences.

Ceylon Buddhist Congress

The 9th Annual Session of the Buddhist Congress was held at Anuradhapura, the home of Buddhists, amidst inspiring surroundings. Great enthusiasm prevailed, and the Sittampalam Hall, the venue of the Congress, was packed with delegates, representing the various Buddhist associations throughout the Island. After Mr. P. B. Bulankulama, Chairman of the Reception Committee, welcomed the delegates, Mr. A. F. Molamure, the President, delivered his address, in the course of which, he touched on the malpractices of the trustees of the temples owing to the defects in the Buddhist temporalities, and urged immediate Government legislation on the matter. He emphasised the evils of taking liquor, and flesh-eating, and asked the Buddhists to give up both the practices.

Referring to caste distinction, he said it was a blot on the Buddhists if they did not discourage it with all their power. Continuing, he said that the ancient monuments surrounding them forcibly reminded them of the golden age of Buddhism in Ceylon, when it was protected by the efforts and power of Sinhalese Kings. "Let us therefore," said Mr. Molamure in conclusion, "not live in the past, but looking at these wonderful works, remember only the love, affection and veneration which our forefathers had for their religion with the determination that, if we keep them before us as our guiding star, we can never go astray."

The Congress among others adopted a resolution prohibiting the use of liquor in Buddhist functions.

THE LIFE & TEACHINGS OF BUDDHA BY THE ANAGARIKA DHARMAPALA.

This is a clear and concise account of the life and Teachings of Lord Buddha written by a well-known Buddhist authority and in a style specially intended for non-Buddhists. The book is bound to be widely read and appreciated. New Edition Price As 12. To Subscribers of the Indian Review, Annas. 8-0.

G. A. Natesan & Co., Publishers, George Town, Madras.

All-India Teachers' Federation

The All-India Teachers' Federation met at Calcutta on December 29 with Dr. C. V. Raman in the chair. A large number of delegates were present from various provinces, Ajmer, Delhi, Bombay, Madras, and Andhra. Dr. Tagore, Dr. Paranjpye and others, sent messages of sympathy.

An interesting Exhibition was held depicting the progress of education and the possibilities of development in the various walks of life through education.

Dr. Raman in his presidential address said:—

"Let us transform ourselves into a resolute army of workers in fields of knowledge seeking to study, explore and discover whatever nature has created or man has made. Let us, by silent un-

obtrusive work, break the fetters of all kinds that bind our intellectual freedom, the fetters of ignorance, of superstition, religious dogma, social tyranny, racial domination and fetters of education, shibboleths invented for the purpose of harassing us, fetters of slavish imitation of British and foreign Universities, fetters of examinations, curricula syllabuses, fetters of a foreign language."

To neglect teachers and expect a great future for the country, Dr. Raman continued, is an utterly futile policy. Our administrators must learn it to be their business to provide not only a reasonable living wage for teachers, but also such conditions of service that teachers' enthusiasm for work remains unimpaired and such opportunities for study as will secure a freshness of outlook and familiarity with knowledge and for building up a new and greater India on the ashes of the old.

Practical Education for Mussalmans

BY SHEIKH SIR ABDUL QADIR, KT.

THE man who combines some vocational knowledge with a fair amount of literacy would, as a rule, be better equipped for the battle of life than a man who possesses only the one or the other of these qualifications. It is true that, in the past, people have found that the years spent at school spoil a youth so far as his capacity to adapt himself to a vocational life or life as an agriculturist is concerned; but this is a fault of the system which we have been following and not of literacy itself.

Our schools have been imparting education on lines which were meant to produce only quill-drivers. This has been a potent reason, among others, for the indifference with which the ordinary peasant in our country has hitherto treated education.

If education is to be made popular, and is to spread far and wide, and if all classes, including

*From Presidential Address to the Mahomedan Educational Conference.

the vast majority of our population living in rural areas, are to be benefitted by it, it is necessary to change the nature of education imparted in our schools so that the majority of pupils may equip themselves for the kind of life suited to their circumstances and environment. If they are agriculturists, a knowledge of agriculture, both theory and practice, should be imparted to them along with teaching them reading, writing and simple arithmetic. If they are towns-people, a teaching of arts and crafts must be combined with literacy. This is now being done in countries which are much more advanced than ours in education as well as in wealth. The necessity of a reform on the lines above indicated is, therefore, greater in our case. Experiments in rural education are being developed in European countries such as France and Denmark as well as in America, and England also is making some rapid changes in its system of rural education. The Punjab Government deputed two experienced officers of the Department

of Public Instruction last year, namely, Mr. Sanderson and Mr. Parkinson, to pay a visit to England and to observe the methods of rural education there, so that the Punjab may benefit by the information so gained and adopt some new methods of education. Mr. Sanderson, who is at present the officiating Director of Public Instruction in the Punjab, and his colleague, have, on their return from England, prepared a very interesting report in which they have compared the rural education in England and the Punjab, and they have been kind enough to supply me with an advance copy of it.

I should like to give you a few extracts from that book to show you what is being done in the rural schools in England which they visited: They observe:—

Handicrafts and arts give scope for experiments, and the practice is to link up these with the ordinary school subjects. In one school, weaving was taught in the manual training centre. The designs were prepared during the drawing lesson and the looms were made by the boys in their carpentry periods. Elsewhere, we found the children engaged in book-binding, pottery, basket-making, shoe-making and metal work.

Handicrafts were also correlated with work in the garden, the boys making barrows, beehives, labels for trees; and in some cases they fenced the garden.

* * * "In some centres boys were constructing telephones and electric bells; in others they were undergoing courses in household repairs and were mending cane-seated chairs. The avowed aim of the masters is to turn up handy men.

I think that the last two words in the above extract describe admirably the ideal which we should aim at in educating our youths in this country. We should make handy men of them, men who would be useful in the parental home when they go back from school; who will make their own homes, when they start their own separate life, comfortable and pleasant; in short, men who will make themselves useful in all possible ways in their own humble surroundings and thereby make themselves useful to the country.

Referring to the use that is being made in England of school gardens and farms for educational purposes, Messrs. Sanderson and Parkinson make the following remarks:—

A curious but natural result of the War was the development of gardening as a school subject. By 1914 the school garden had come into existence chiefly through the enthusiasm of a few teachers and inspectors; and here and there good results were achieved. The submarine campaign enforced upon the country the mobilization of school children for the cultivation of every available plot of ground. The result was that school gardens sprang up in thousands and the success of these child gardeners was notable. With the close of the War, the Board of Education realised the importance of gardening as a school subject. It also realised that war methods were not educational in the fullest sense, and therefore set to work to alter the teachers' point of view of the school garden. In the years between 1921 and 1926, the aim of school garden altered to a surprising extent. In the earlier period they were chiefly cultivated with a view to get the maximum production of food-stuffs, but by 1926 in many of the better schools they had become in some sense rural laboratories.

Thus you see an indication of the line of advance taken by rural education in England. We are not altogether unfamiliar with the ideas embodied in the extracts given above. In fact, in some parts of our country, and I can say certainly in the Punjab, small beginnings in this direction have already been made. But in England if they decide to start school gardens, such gardens spring up in their thousands; while our effort is confined to a mere experiment in a few localities. I was very much struck once by a remark which my friend, Sir Theodore Morrison, once made to me when I met him in England after he had left the Principalship of the Aligarh College. He said that our educational garments in India were often made of the clothes that were cast off by the Education Department in England. What he meant was that we are so slow that we do not adopt any educational ideas when they are being successfully tried in the West but we begin to make experiments with them when the people there advance to something better. In these days of keen competition we cannot afford to lag behind other nations and should utilise promptly the results of their research and experiment and should lose no time in modifying the methods of teaching in our schools, both rural and urban.

World Events

BY DR. A. J. SAUNDERS, M.A.

January:

Outlawing War and Naval Policy

THE old year brought disappointment in the failure of the Naval Limitations Conference, but the new year brings some hope that defeat may yet be turned into victory, if the United States proposal to outlaw war can be made successful. The Government of America are clearly on the side of peace, and are genuinely trying to create a sentiment against war among the nations. The American Government through its Secretary of State, Mr. Kellogg, has handed to the French Ambassador, M. Claudel, a formal invitation to France to join the United States in proposing to all the principal Powers a treaty which will outlaw war. The memorandum contains a clause "renouncing war as an instrument of national policy", and proposing arbitration as the means of settling all international disputes. This doubtless was sent to France in the first instance, because the Root-Jusserand Arbitration Treaty comes up for renewal on February 27th, but a similar treaty with Great Britain will come up for reconsideration in next June.

The French Government have replied, accepting the proposal, and wishing it to be extended to all the principal European and other nations. But the French have also suggested that the plan be amended so as to condemn aggressive, but not defensive, wars. The American Press does not like this amendment, because, to determine what is an aggressive and what is a defensive war is an extremely difficult task. It will leave a loop-hole for all kinds of misunderstanding and possible trouble. Mr. Kellogg's plan proposes to place all wars as outside national policy. That is certainly the way of least possible trouble; it will be interesting and of very great importance to see how France and other European nations will

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decide this issue when new treaties are up for reconsideration and renewal. It is a great pity that America will not join the League of Nations; she could do far more for arbitration and conciliation among the nations within the League than she can do by these suggestions from the outside.

In striking contrast to this peace proposal is the naval policy of the United States in which, during the next five years, the American Navy is to be greatly increased. One looks in vain for a reason for this naval activity. Two reasons have been urged by Mr. Wilbur—national defence, and free trade expansion—but they are unconvincing. Great Britain has deliberately cut down her naval construction, and so has Germany. It does not fit in with the peace sentiment of the times, nor with America's peace proposals, to launch a programme including 725 million dollars on naval construction, embracing 25 cruisers, 5 air-craft, 9 destroyers, and 32 submarines. It makes one suspicious and feel bad, but, nevertheless, we are determined to "keep the peace".

PAN-AMERICANISM

What has been called the American League of Nations is not having a very smooth passage, because the smaller republics in Central and South America are suspicious and somewhat jealous of the United States domination and penetration. There are in fact two organisations which are trying to promote inter-American relations. There is the Pan-American Union with permanent headquarters in Washington. It has a Bureau of Information and a Library by means of which it seeks to collect and publish all kinds of information about the various American Republics. Then there is the Pan-American Conference which has been meeting recently in Havana with representatives of twenty-two nations present. So important was it considered to be that Mr. Coolidge, President of the United States, attended

and made an important speech in which he emphasised the need of closer co-operation among the peoples of the two Americas. He asked as a result of the Conference better commercial and political relations; a settling of disputes among them by the principles of justice and equity, not by recourse to war; and a sense of the obligations of law and of Continental responsibility.

Still, despite the fine sentiments pronounced at the opening meeting, the Conference has since been getting into troubled waters. Dissatisfaction has been expressed on two points: Mexico fears the domination of the United States, and does not want the Union with its headquarters entirely in the hands of the United States. Mexico's contention that the headquarters of the Union should be outside of the United States and in a more central and neutral place, and that the Director of the Bureau should, at times, be other than a citizen of the United States, has much justice in it. The South American Republics have long been strongly opposed to the high tariff walls erected by the United States against the outside world. The Argentine Ambassador attacked the high tariffs as impeding International commerce, and as being harmful to Pan-American good relations. He declared that the creation of prohibitive inter-American tariff barriers was a direct blow at the objects for which the Pan-American Conference was first called. It would seem, therefore, that not only the furthering of Pan-American interests, but also the building up of foreign trade with other nations will eventually force the United States to greatly modify her tariff policy.

UNEMPLOYMENT IN BRITAIN

The question of unemployment in Britain has more than an academic interest to us in South India, for we have many too, who cannot find employment. Two matters are sure to be ventilated for all they are worth against the present Government in the coming election campaign; they are that unemployment has been very little decreased

during their term of office, and the coal-mining industry is not satisfactory. These may yet be the rocks that shall destroy the Baldwin Ministry. It should be said, however, that recently a suggestion has been made and is being seriously considered which has in it possibilities of rendering much help, especially to the unemployed miners.

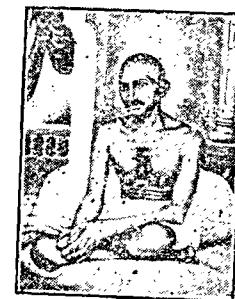
The Minister of Labour has already appointed a body to be known as The Industrial Transference Board, whose function shall be, to bring about a co-operation between Britain and Canada "to facilitate the transfer of workers, particularly miners, for whom opportunities of employment in their own districts are no longer available". The idea is to provide passage to Canada for workers during the seasonal demand which will insure regular and good wages for a period of four to six months, and then, if further work is not obtainable, the worker will receive a free passage home again to England. It is hoped that this plan will lessen unemployment in Britain, and supply the necessary labour required in Canada. This sounds like a good scheme, and we shall watch its working with much interest.

OBITUARY: THOMAS HARDY

Mr. Thomas Hardy, the celebrated English novelist, has died at the age of 87 years. His passing has stirred the emotions of lovers of good English literature all over the world in a remarkable way. He was a lovable man, and an artist of the first rank. He wished to be buried in his beloved Dorset, but the nation wished to honour him by placing his remains in Westminster Abbey. Both desires have been met; Thomas Hardy's heart has been buried in the churchyard at Stinsford, Dorset, while his ashes repose next to Charles Dickens in the Poets' Corner in Westminster Abbey, London. The burial in the Abbey was a most impressive service; among the pall-bearers were such well-known literary men as Rudyard Kipling, Sir James Barrie, Bernard Shaw, Mr. Galsworthy, and Sir Edmund Gosse,

MAHATMA GANDHI'S AUTOBIOGRAPHY.

In the chapters that follow, Mahatma Gandhi gives his experiences as a teacher in Tolstoy Farm. His observations on literary, vocational and spiritual education are of profound interest as they are mainly the result of many years' practical experiments in the art of teaching. [Ed. I. R.]



PART IV. CHAPTER XXXII.

AS SCHOOLMASTER.

The reader will, I hope, bear in mind the fact that I am, in these chapters describing things not mentioned, or only cursorily mentioned, in "The History of Satyagraha in South Africa." If he does so, he will easily be able to see the connection between the recent chapters.

As the Farm grew, it was found necessary to make some provision for the education of its boys and girls. It was not possible, and I did not think it necessary, to engage special teachers for them. It was not possible, for qualified Indian teachers were scarce, and even when available, none would be ready to go to a place 21 miles distant from Durban on a small salary. Also, we were certainly not overflowing with money. And I did not think it necessary to import teachers from outside the Farm. I did not believe in the existing system of education, and I had a mind to find out by experience and experiment the true system. Only this much I knew, that under ideal conditions, true education could be imparted only by the parents, and that then there should be the minimum of outside help, that Tolstoy Farm was a family, in which I occupied the place of the father, and that

Gandhi's Autobiography Vol. I. Mahatma Gandhi is contributing to the *Narajivan* "The Story of my experiments with truth" in Gujarati. Mr. Mahadev Desai has translated the same preserving the spirit of the original in inimitable language. Bound in Khadi cloth. Price. Rs. 5-8-0 net. postage extra. G.A. Natesan & Co., Publishers, George Town, Madras.

I should so far as possible shoulder the responsibility for the training of the young.

The instruction was no doubt not without its flaws. All the young people had not been with me since their childhood, they had been brought up in different conditions and environments, and they did not belong to the same religion. How could I do full justice to the young people thus circumstanced, even if I assumed the place of paterfamilias?

But I had always given the first place to the culture of the heart or the building of character, and as I felt confident that moral training could be given to all alike, no matter how different their ages and their upbringing, I decided to live amongst them all the twenty-four hours of the day as their father. I regarded character building as the proper foundation for their education, and if the foundation was firmly laid, I was sure that the children could learn all the other things themselves or with the assistance of friends.

But as I fully appreciated the necessity of a literary training in addition, I started some classes with the help of Messrs. Kallenbach and Pragji Desai. Nor did I underrate the building of the body. This they got in the course of their daily routine. For, there were no servants in the farm, and all the work from cooking down to the scavenging was done by the inmates. There were plenty of fruit trees to be looked after and enough

gardening to be done as well. Mr. Kallenbach was fond of gardening and had gained some experience of this work in one of the Governmental gardens. It was obligatory on all, young and old, who were not engaged in the kitchen, to give some time to gardening. The children had the lion's share of this work, which included digging pits, felling timber and lifting loads. This gave them ample exercise. They took delight in this work and so they did not generally need any other exercise or games. Of course, some of them and sometimes all of them, malingered and shirked. Sometimes, I connived at their pranks, and often I was strict with them. I daresay they did not like the strictness, but I do not recollect their having resisted it. Whenever I was strict, I would, by argument, convince them that it was not right to play with one's work. The conviction would however be short-lived, and the next moment they would again leave their work and go to play. All the same, we got along. Anyway, they built up fine physiques. There was scarcely any illness on the farm, though it must be said that good air and water and regular hours of food were not a little responsible for this.

In this connection, I would also say a word about vocational training. It was my intention to teach every one of the youngsters some useful manual vocation. For this purpose, Mr. Kallenbach went to a Trappist Monastery and returned having learnt shoe-making. From him I learnt it and taught the art to such as were ready to take it up. Mr. Kallenbach had experience of carpentry, and there was another inmate who knew it, so we had a small class in carpentry. cooking almost all the youngsters knew.

All this was new for them. They had never even dreamt that they would have to learn these things some day. For, generally the only training that Indian children received in South Africa was in the three R's. On the Tolstoy Farm, we

had made it a rule that the youngsters should not be asked to do what the teachers did not do, and therefore, when they were asked to do any work, there was always a teacher co-operating and actually working with them. Hence, whatever the youngsters learnt, they learnt cheerfully.

Of character-building and literary training later.

PART IV—CHAPTER XXXIII

LITERARY TRAINING

It was seen in the last chapter how we provided for physical training on the Tolstoy Farm, and incidentally, for the vocational. Though this was hardly done in a way to satisfy me, it may be claimed to have been more or less successful. Literary training, however, was a more difficult matter. I had neither the necessary resources, nor the literary equipment, besides which I had not the time I would have wished to devote to the subject. The physical work that I was doing used to leave me thoroughly exhausted at the end of each day, and I used to have the classes just when I was most in need of some rest. Instead, therefore, of my being fresh for the class, I could with the greatest difficulty keep myself awake. The mornings had to be devoted to work on the farm and domestic duties, so the school hours had to be kept after the midday meal. There was no other time suitable for the school. We gave three periods at the most to literary training. Hindi, Tamil, Gujarati and Urdu were all taught, and tuition was given through the vernaculars of the boys. English was also taught. It was also necessary to acquaint the Gujarati Hindu children with a little Sanskrit, and to teach all the children elementary history, geography and arithmetic. I had undertaken to teach Tamil and Urdu. The little Tamil I knew was acquired during voyages and in jail. I had not got beyond Pope's excellent Tamil Handbook. My knowledge of the Urdu script was all that I had acquired on a single voyage, and my knowledge of the language was

confined to the familiar Persian and Arabic words that I had learnt from contact with Mussalman friends. Of Sanskrit, I knew no more than I had learnt at the High School, and even my Gujarati was no better than that which one acquires at the school.

Such was the capital with which I had to carry on. In poverty of literary equipment my colleagues went no better than I. But my love for the vernaculars of my country, my confidence in my capacity as a teacher, as also the ignorance of my pupils and, more than that, their generosity, stood me in good stead.

The Tamil boys were all born in South Africa, and therefore knew very little Tamil, and did not know the script at all. So I had to teach them the script and the rudiments of grammar. That was easy enough. My pupils knew that they could any day beat me in Tamil conversation, and when Tamilians not knowing English came to see me, they became my interpreters. I got along merrily, because I never attempted to disguise my ignorance from my pupils. In all respects, I showed myself to them exactly as I really was. Therefore, in spite of my colossal ignorance of the language, I never lost their love and respect. It was comparatively easier to teach the Mussalman boys Urdu. They knew the script. I had simply to stimulate in them an interest in reading and to improve their handwriting.

These youngsters were for the most part unlettered and unschooled. But I found in the course of my work that I had very little to teach them, beyond weaning them from their laziness, and supervising their studies. As I was content with this, I could pull on with boys of different ages, and learning different subjects in one and the same class room.

Of text-books, about which we hear so much, I never felt the want. I do not even remember having made much use of the books that were

available. I did not find it at all necessary to load the boys with quantities of books. I have always felt that the true text-book for the pupil is his teacher. I remember very little that my teachers taught me from books, but I have even now a clear recollection of the things they taught me independently of books. Children take in much more and with less labour through their ears than through their eyes. I do not remember having read any book from cover to cover with my boys. But I gave them in my own language all that I had digested from my reading of various books, and I dare say they are still carrying a recollection of it in their minds. It was laborious for them to remember what they learnt from books, but what I imparted to them by word of mouth they could repeat with the greatest ease. Reading was a task for them, but listening to me was a pleasure, when I did not bore them with failure to make my subject interesting, and from the questions that my talks prompted them to make, I had a measure of their power of understanding.

PART IV—CHAPTER XXXIV

TRAINING OF THE SPIRIT

The spiritual training of the boys was a much more difficult matter than their physical and mental training. I relied little on religious books for the training of the spirit. Of course, I believed that every student should be acquainted with the elements of his own religion and have a general knowledge of his own scriptures, and therefore I provided for such knowledge as best I could. But that, to my mind, was part of the intellectual training. Long before I undertook the education of the youngsters of the Tolstoy Farm, I had realised that the training of the spirit was a thing by itself. To develop the spirit is to build character and to gain a knowledge of God and to have self-realisation. And I held that this was an essential part of the training of the young, and that all other training without culture of the spirit was of no use, and might be even harmful.

I am familiar with the superstition that self-realisation is possible only in the fourth stage of life, *i.e.*, *sannyasa* (renunciation). But it is a matter of common knowledge that those, who defer preparation for this invaluable experience until the last stage of their life, attain not self-realisation but old age amounting to a second pitiable childhood, living as a burden on this earth. I have a full recollection, that I held these views even whilst I was teaching, *i.e.*, in 1911-12, though possibly I should not then have expressed them in identical language.

How then was this spiritual training to be given? I made the children memorise and recite hymns, and I read to them from books on moral training. But that was far from satisfying me. As I came into closer contact with them, I saw that it was not through books that one could impart training of the spirit. Just as physical training was to be imparted through physical exercise, and the intellectual through intellectual exercise, even so the training of the spirit was possible only through the exercise of the spirit. And the exercise of the spirit entirely depended on the life and character of the teacher. The teacher had always to be mindful of his p's and q's, whether he was in the midst of his boys or not. It is possible for a teacher situated miles away to affect the spirit of his pupils by his way of living. It would be idle for me, if I were a liar, to teach my boys to tell the truth. A coward of a teacher would never succeed in making his boys valiant, and a stranger to self-restraint could never teach his pupils the value of self-restraint. I saw therefore that I must be an eternal object lesson for the boys and girls living with me. They thus became my teachers, and I learnt that I must be good and live straight, if only for their sake. I may say that the increasing discipline and restraint I imposed on myself at the Tolstoy Farm was mostly due to those wards of mine.

One of them was wild, unruly, given to lying, and quarrelsome. On one occasion he broke out most violently. I was exasperated. I never punished my boys, but this time I was very angry. I tried to reason with him. But he was adamant, and even tried to overreach me. At last I picked up a ruler lying at hand and delivered a blow on his arm. I trembled as I struck him, and I dare say he noticed it. This was an entirely novel experience for them all. The boy cried out and begged to be forgiven. He cried not because the beating was painful to him, he could, if he had been so minded, have paid me back in the same coin, being a stoutly built youth of seventeen, but he realised my pain in being driven to this violent resource. Never again after this incident did he disobey me. But I still repent that violence. I am afraid I exhibited before him that day not the spirit, but the brute in me.

I have always been opposed to corporal punishment. I remember only one occasion on which I physically punished one of my sons. I have therefore never until this day been able to decide whether I was right or wrong in using the ruler. Probably it was improper, for it was prompted by anger and a desire to punish. Had it been an expression only of my distress, I should have considered it justified. But the motive in this case was mixed. This incident set me athinking and taught me a better method of correcting students. I do not know how that method would have availed on the occasion in question. The youngster soon forgot the incident, and I do not think he ever showed great improvement. But the incident made me understand better the duty of a teacher towards his pupils. Cases of misconduct on the part of the boys often occurred after this, but I never resorted to corporal punishment. Thus in my endeavour to impart spiritual training to the boys and girls under me, I came to understand better and better the power of the spirit.

(To be continued).

The World of Books.

YOUNG INDIA. By Lala Lajpat Rai, with a Foreword by Josiah C. Wedgwood, M.P. Servants of the People Society, Lahore.

This book was originally published in 1916 when the author was practically an exile in America. It created quite a stir both in England and America, and the revelations served to give point to the agitation in this country. Thus the book was somewhat of an eye-opener to the West in regard to British administration in India. Lalaji's observations are doubtless fortified by facts and figures; but his frank exposure of mal-administration drew the wrath of officialdom which retaliated by applying the Sea Customs Act against the entry of the book into this country. The ban, having now been removed, this first Indian edition is bound to have a wide circulation.

The Lala is a much misunderstood man. In spite of Gokhale's vindication of his politics, Lord Morley mistook him for a revolutionary and deported him. Now the extreme wing thinks he is a back number and doesn't go far enough. This book is an index, as it were, of his forceful and persistent work abroad, in the cause of India. The events chronicled stop with 1917, and we look forward to the next edition for his exposition of the next ten eventful years.

THE SQUEAKER. By Edgar Wallace, Hodder & Stoughton, London.

The 'Squeaker' is a gripping detective story. It is so well and neatly told that from the commencement and almost to the final chapter, the reader is kept in complete suspense. That there is a criminal in the background can be easily surmised, but the reader in the concluding chapter almost staggers when he discovers to his disappointment that the character he had all along suspected is no other than John Barrabal, the Chief Inspector of Scotland Yard and not the 'Squeaker'.

INDUSTRY AND POLITICS. By The Rt. Hon. Sir Alfred Mond. Macmillan and Co., Ltd., London.

This is a collection of speeches and papers on various phases of economic, industrial, political and social problems. The volume covers a wide range dealing, as it does, with the economic re-organization of the post-war world. A successful financier himself, Sir Alfred is an able protagonist of capitalism which he paints in glowing colours.

Indeed, the case for capitalism is presented with conspicuous ability and can hardly be improved upon. Sir Alfred further examines what he calls "the fallacies of Socialism" and puts forward a programme of practical reform. The royal highway to industrial peace, he says, is prosperity, and he shows how this can be achieved by the application of science to industry and industrial research. He concludes with some powerful proposals for organising the Empire as an economic unity. "By Britain taking her place in all modern economic movements, by the organising and re-organising of her industry into units which command prosperity at home and homage abroad, the country will be enabled to recapture lost, maintain and extend existing, and discover and explore new, export markets. The organisation of industry has an imperial and international, as well as a national implication. The economic entity of the British Empire awaits organisation; its resources await development."

SARVATANTRA-SIDHANTAPADARTHA - LAKSHANA-SANGRAHA. By Bhikshu Gourisankar, Village Putti. Post. Jamalpur. Dist., Hassar.

This compilation gives the esoteric meanings of words expanded in the different shastras of different sects (*Viz.*) the Vedas, Vedangas, Darshanas, Smritis, Puranas, Kavyas, etc. This booklet gives the meaning of nearly 2,700 words or terms of various determination. This will be found useful by those who have a desire to get into the esoteric meanings of words.

SHRIMAD BHAGAWAD GITA. A Study. By Shiva Das Budhiraja, Chief Judge, Kashmir.

Innumerable translations of Bhagavad Gita have appeared till now, and the present work throws much light, uninfluenced by the already existing commentaries. The author interprets several passages by referring to Buddhist literature. One such interesting feature is that the author assigns for Gita a date later than Samkhya Philosophy and Buddhism which will not easily be accepted by orthodox Hindus. The author's introduction to the book is very interesting as it inaugurates a new theory which, we think, will invite interesting criticism.

MAN'S ORIGIN by Prof. Arthur Keith. Watts & Co., London.

An authoritative reprint of Prof. Keith's Presidential address before the British Association at the Leeds Assembly this year. The Address is amplified by excerpts from the author's previous lectures and essays on Huxley and Darwin. Further welcome additions to this handy volume are the author's reasons in his adherence to Darwin, and a most lucid article formerly contributed to the R. P. A. Annual on "Capital as a Factor in Evolution."

SOUTH INDIAN MUSIC SERIES, VOLS. I & II.

by P. Sambamurthy. Indian Music Publishing House, G. T., Madras. Music lovers and students of Indian music will welcome this series by an expert. The treatment is adapted to European students of Indian music.

THE EARTH by Edward Grimly, Watts & Co., London.

A handy volume on geology for the general reader, containing an amazing quantity of information,

BOOKS RECEIVED.

INDIA'S PARLIAMENT, Vol. XIII. Government of India Central Publication Branch, Calcutta.

ASTROLOGICAL INVESTIGATIONS. By W. Frankland, L. N. Fowler & Co., London.

S. INDIAN MUSIC SERIES BOOK. I. By Sambamurthy. The Indian Music Publishing House, Madras.

THE TRADE UNION MOVEMENT IN INDIA. By N. M. Joshi, M.L.A. All India Trade Union Congress, Bombay.

A HIGHER ENGLISH GRAMMAR. By L. Tipping. Macmillan & Co.

ENGLISH GRAMMAR FOR BEGINNERS. By L. Tipping. Macmillan & Co.

TAMIL LEXICON VOL. II. PART III. Diocesan Press, Vepery, Madras.

IRRIGATION IN INDIA. A Review for 1925-26. Government of India Press, Simla.

STUDIES IN INDIAN ECONOMICS. By M. S. Sesha Iyengar M. L. A. Srinivasavaradachari & Co., Madras.

A GOLDEN BOOK OF ENGLISH PROSE. By H. G. Rawlinson. Macmillan & Co.,

NEW ENGLISH HIGH SCHOOL READERS, II. Macmillan & Co., Madras.

THE TEMPLE OF SILENCE. By Salome Isabel Lakeman, L. N. Fowler & Co., London.

VERSE VARIOUS. By S. H. Steward. Published by the Author, Adyar, Madras.

FINAL REPORT OF THE WORLD ECONOMIC CONFERENCE, 1927. League of Nations, Geneva.

A HANDBOOK ON THE TEACHING OF HISTORY. By A. S. Nayudu. Jayaraman, Chittoor.

THE RELIGION OF ZARATHUSHTRA. By Sorabj Taraporewala, T. P. H., Adyar, Madras.

ART AS WILL AND IDEA. By C. Jinarajadasa—Theosophical Publishing House, Madras.

THE DIVINE LAW OF THE SABBATH. By A. M. Curtis. L. N. Fowler & Co., London.

HOW TO ENTER THE SILENCE. By Helen Rhodes Wallace. L. N. Fowler & Co., London.

THE DREAMS OF A TEACHER. By N. K. Venkateswaran B. A. Published by S. Gnanaskanda Aiyar, Trivandrum.

INDIA TOMORROW. By Khub Dekhta Aga. Oxford University Press, Bombay.

HINDU MYSTICISM. By Prof. S. N. Dasgupta. The Open Court Publishing Co., London.

Topics from Periodicals.

THE CHRISTMAS SPIRIT

MR. SASTRI'S CHRISTMAS MESSAGE

Mr. Sastri's Christmas Message to the Europeans of Natal, which, at the Editor's request, took the place of the first leader of the NATAL MERCURY on Christmas Eve, has attracted much and favourable attention. Mr. Sastri writes:—

To a Hindu, brought up in the philosophy of the Vedanta, toleration of other faiths and other modes of worship comes easy. Toleration deepens into sympathy and understanding when one has a working faith in the brotherhood of man and allows idealism to shape one's course in life instead of regarding it as a sign of a softening brain or an old world morality. Every form of earnest piety, every time-honoured religious observance is to him a way of approach to God, not his own it is true, but not necessarily less suitable or less sure. I own to a feeling of profound reverence when I behold a service in a church, and am hushed into the silence of communion at the sight of a Mahomedan kneeling in prayer.

The rejoicings of Christmas consecrated to childhood and its innocence and glory, and summoning men and women to the duties of forgiveness and reconciliation, make an intimate appeal to one whose every prayer includes a thrice-repeated invocation for the blessing of peace—that perfect peace of the heart which follows when all passion has been subdued, all desire has been conquered, and all regret has been left behind.

HINDU TEACHINGS,

At the opening of a sacred book or the beginning of a devotional exercise, a pious Hindu joins his hands in supplication for the good of every fellow-creature: "May everyone cross the difficult places of life, may everyone behold happiness, may everyone attain true wisdom, may everyone rejoice everywhere." To forget wrong and admit the wrongdoer to one's love is the sublime teaching of all the great religions of the world.

On one holy day of the year, all differences are laid aside, the mind dwells on our common origin and our common destiny, and we all return, if we can, to the ways of simplicity and guileless mirth. But can we? Blessed is he who can cast off the folds of sophistication that overlay the soul. By constant use the words come easily to the lips; but how hard is the reality! The true sages of our race are few. The learning of books, the performance of rituals, the mortification of the flesh—these lead nowhere.

God's grace, according to Hindu teachings, has most often descended on the crude children of toil, on the unlettered denizens of the forest. What a rebuke to pride and pomp and power! By a supreme effort we suspend on a given day the outward manifestation of vanity and animosity; but the real chastening of the heart is not there; and the brawls and contending ambitions break out afresh on the morrow.

THE CHRISTMAS SPIRIT FOR ALL TIMES

Let us pray that the spirit of the Christmas season animate us at all times. When a man dies, his worst critics remember only his good points and overlook

his foibles. How much happier both he and they would have been if they had practised a little of this magnanimity while he was alive! This world would be a different place, and heaven would be all around us if but the lesson of these rare moments could be carried into the rest of our lives. A sudden shock should not be necessary to awaken us to the realities of life. The realities of life! In daily language we apply this expression to the phantoms and shadows which we pursue, and we dismiss as dreams and trances the revealing flashes of wisdom which come to us when striking events happen. Well was it said of old: "The sage is awake when the world sleeps; he sleeps when the world is awake."

Another snare from which the spirit of the Christmas season should save us is to suppose that one rule governs human conduct as between individuals and another rule as between communities, nations or States.

Is life one whole or a series of unconnected fragments? Could it be that God meant the law of love and compassion only for individuals and not for organised groups? Many things, forbidden in ordinary social intercourse, are supposed not only to be allowed but to be enjoined in war and in diplomacy. International and inter-communal ethic falls far short of ordinary ethic. It is seriously contended by some authorities that the precepts of Christ were intended for the simple relations of private life, and must not be extended to the larger sphere of inter-State relations. As if an evil multiplied thousandfold could, by some subtle alchemy, be transformed into good; as if virtue was but vice on a large scale? Surely, this is a disastrous blunder of thought. Christ's commands, like the commands of other great teachers and exemplars, are universal in their range; they know no limit of race or colour, no mere geographical or political boundary. They would discipline us into one brotherhood; they would constrain us by the gentle bond of love and mutual helpfulness into one family.

We believe in the essential dignity of every soul in God's creation. That is the essence of every religion which is called a world religion. You cannot please God by benefiting one set of His creatures. The fact that you regard yourself as belonging to the one set and not to the other is of no consequence. Injury to a part of humanity is injury to humanity, and a violation of the purpose of God, Who is all good.

The Rt. Hon. Srinivasa Sastri P. C. His Speeches and Writings. Mr. Sastri is a writer and speaker of rare distinction and an attempt is made in this volume to present, under one cover, a comprehensive collection of his more important pronouncements on subjects of public interest. It includes, among others, his famous speech at the Second Assembly of the League of Nations, a few of his orations in Australia, Fiji and Canada in his Dominions tour, and his subsequent pronouncements in England and India, on the Kenya question, (Indexed.) Cloth bound. Price Rupees Three. To Subscribers of the "Indian Review," Rs. 2-8 as.

G. A. Natesan & Co., Publishers, George Town, Madras,

MISS MAYO'S MOTHER INDIA

Criticisms of Miss Mayo's "Mother India" continue to flood the press in England and America, not to speak of India.

Mr. A. L. Saunders, criticising her contemptuous remarks on all things Indian, writes in THE LITERARY GUIDE:—

"Her picture of India reminds one of a Cubist portrait: every feature accurately observed and strikingly delineated, but the whole effect hopelessly distorted.

The extent to which Miss Mayo can go 'wildly wrong in her generalizations' may be gathered from a few quotations. Of the frontier tribes of the Khyber country, she writes: "Their whole life is war, clan on clan, house on house, man on man. Muslim on Hindu." This is asserted of the present day. Of Indian physique, she says; "The average male Hindu of thirty is an old man. Seven to eight out of ten such males between twenty-five and thirty are impotent." Of village life she writes: "The Hindu peasant villager's wife will not leave her girl child alone for the space of an hour, being practically sure that if she does so, the child will be ruined." And finally reaches the following: "Indian women of child-bearing age cannot safely venture without special protection within reach of Indian men."

As Miss Mayo's countrymen say, "can you beat it?" She remarks at the beginning of her book that when she started on this Indian voyage of discovery, she was warned not to generalize. It is a pity such eminently judicious advice should have been disregarded.

The specific charges of Katherine Mayo in her book "Mother India" must stand or fall by their relation to the facts which are agreed upon by competent and unbiassed witnesses, writes Arthur L. Weatherly in UNITY. It is the business of the people of India themselves, he says, to present evidence if there is such evidence, to the court of the enlightened public opinion of the world.

An enlightened Hindu might come to the United States and make a study of our social life. His book might begin with the account of the chain gangs which exist in Southern States and then continue with a plain story of our country jails. He might next turn his attention to our habit of burning people alive for trivial offences against social customs. His next chapter might deal with those fine examples of corruption and graft in the municipal governments of many of our large cities. A study of our marriage insti-

tutions and customs, in the light of the records of our divorce courts, might be the next field of his investigation. He could deal with considerable length upon the vast difference between our religious professions as individuals and our conduct as a nation in dealing with Indians, Negroes, Chinese and Japanese. These subjects would by no means limit his field of investigation in the spirit of Miss Mayo. Surely, he could tell a sordid and nasty story but such a picture would not be a picture of America as the intelligent Hindu would recognise as quietly as an intelligent American. A so-called fact out of its relations is not a fact. It is just a lie. Even if such a book on America were written but tressed as it might be by quotations from books written by many people during the past century and by quotations from many of our most ardent social workers, it would not be the truth. Yet in so far as such a book would stimulate Americans to rid themselves of recognised evils, it would be of real value, no matter how much harm it might do to us in poisoning the minds of people living in other countries."

The writer continues:—

It seems to me utterly impossible, however, that any fair-minded American can read Miss Mayo's book without recognizing that she has done the people and the civilisation of India a very great injury. A rich and powerful nation can receive criticism with a certain degree of complacency. It is an entirely different matter to people who are poor and who are struggling for recognition of their rights as a people, for their liberty and for an opportunity to attain through their own efforts the highest possibilities of their culture. It can easily be understood why many of the people of India resent bitterly the presentation of such a sordid picture of present day India, distorted because of the setting forth of certain phases of their life entirely out of their relation to other phases of their life and to the historic situation.

Writing in the December Number of CURRENT HISTORY, Dr. John Jesudasan Cornelius says that India does not resent criticism of her customs and culture, since a stranger like Miss Mayo's appraisal has much value. But Miss Mayo indulges in half-truths and no-truths and her criticism is not fair and unbiassed. He says:—

She overstates, suppresses, misinterprets facts, and distorts evidence to support her prejudices; she uncompromisingly condemns the moral and religious life of a whole people; she refuses to see anything good in the Indian Nationalist movement or anything bad in the British administration. A critical study of her book, and an examination of her "carefully documented" evidences, and the way she has handled them, lead me to say without reserve that her book is dishonest, misleading, provocative of ill-will and calculated to produce hatred between the peoples of India and those of Great Britain and America. In fact, those in close touch with the Indian press have

already noticed how India, now turning her eyes to this country, has been led to expose America as the crime centre of the world. Evidences of such reaction are to be found in the disclosures of the filth, poverty and disease to which the poor whites and blacks in the South and in the slums of great cities are condemned; of sexual immorality as evidenced by divorce records, the numbers of babies in homes for illegitimate children, the hospital records on venereal diseases, and of the criminal tendencies as manifested in the blood-curdling murders, the horrible lynchings and the not infrequent slaying of husbands by wives, either for love of gold or of other women's husbands.

The writer is further of opinion that Miss Katherine Mayo is likely to produce as much hatred against the United States in India as the other American tourists produced in France last year. He concludes.—

In this age of hatred and bitterness, of political friction and commercial greed, the strain in relations between nations and peoples is so great that a book such as this cannot but be inimical to the cause of better understanding and international friendship.

COMMON SENSE

Genius, said Coleridge, is common sense in an uncommon degree. But what is common sense? Here are some definitions given by readers of THE FORUM:

"Common Sense is like common law: that sense 'whereof the memory of man runneth not to the contrary.' It has its basis in custom, in the faith of tradition, and the good judgment of the common people. It holds no implication of ignorance, but rather of breadth of view, unprejudiced by too much feeling. It is the instinctive judgment of the few who have more than the average intelligence. Its intrinsic worth lies in both its origin and its application to the affairs of men—without both, of which it would be valueless."

"Common Sense is that mental poise or balance which enables us to view a fact or a situation in a practical way, cleared of the fogs of theory, senti-

ment, or emotion. Imagination may lift our heads to the clouds, but Common Sense keeps our feet firmly on the ground."

"Common Sense—that all-desirable ability to detect values, to know the big things from the little ones."

"Common Sense—a heterogeneous mass of borrowed opinions applied at haphazard in framing a conclusion by a mental Jack-of-all-trades, who scorns the ordered structure built by toiling intelligence from the materials of patient research."

WOMEN'S SUFFRAGE

Mr. H. Merral, writing in the January Number of the ENGLISH REVIEW, stands against any reform that gives franchise to young women enabling them to vote at the age of twenty-one. Himself an adherent of the old Toryism strongly opposes the Government's decision, and questions "if it is wise or fair or chivalrous to ask our girls to help us in arriving at sound decisions." This he considers as against the natural laws as it is premature for the girls to take part in the elections.

The age of twenty-one years is much too low even for manhood suffrage. Our system of education does not instil the capacity for making wise decisions, and millions of electors have little means of obtaining a true insight into the burning questions of the day. No hardship would be incurred if no man received the franchise until twenty-five years of age. Far from seeking to extend the franchise, is it not obvious that only those electors who have a stake in the country, who are willing to do all in their power at times of difficulty to help their country, and who, if able, are also willing to fight for her, if called upon, should be allowed the privilege of having a voice in determining her destiny?

AKBAR THE NATION-BUILDER

"The Islamic Culture Under the Moguls" is the subject of an interesting article in ISLAMIC CULTURE from the pen of the Rt. Hon. Syed Amir Ali. The writer gives a picture of India as it was in the days of Akbar, and it is a happy



EMPEROR AKBAR

picture indeed. He draws attention to certain special features of Akbar's administration, its freedom from communal and religious bias, and its tolerance to all new ideas in art and culture. Akbar's liberalism reacted on the polity of his time, and the whole Indian Society seemed to have been free from the canker of communalism so rampant in these days.

His attempt to weld together the Hindus and Mahomedans led to the establishment of a new cult which was hoped to bring into one fold the followers of the two faiths.

His rules and regulations for the government are embodied in a remarkable work called the *Ayeen Akbari* or the Institutes of Akbar:

No detail of administration had escaped his notice, while the revenue system, based on Khwaja Ahmed Hasan Maimandi's and Firoze Shah's system, is Akbar's greatest legacy to succeeding rulers—a legacy on which the British Government is still working. The *Ayeen-Akbari*, like the *Akbar-nama*, is the

work of Abul Fazl, unquestionably the most gifted and far-sighted of all Akbar's councillors.

Nothing shows so clearly Akbar's anxiety for the welfare of the peasantry or the necessity of making their burdens as light as possible as the minute instructions embodied in the *Ayeen Akbari* for the guidance of collections of revenue.

The village officials of the present day are the titular descendants of the officials of Akbar's time; the *Kanungo* and the *Patwari* still perform the same duties; they still prepare the *Jummabandis* (the Collector's registers), *Jummawasil bakis* (the balance-sheets of the village collections); the rate of rent is still the *Sharh*; the standard of land measurements is still the *gaz*; and the advance to the *raiya* is still the *takavi*, the old Arabic word handed down from the Abbasside rule in Mesopotamia.

The influence of the revenue system of Akbar was not confined to the realm under his direct sovereignty; it reached lands so far distant as the Carnatic.

For the purpose of philosophical and religious discussions at which he was almost invariably present, Akbar created a special building which was named *Ibadat-khanch* or the "House of Devotion" where learned men versed in all departments of knowledge assembled regularly on Thursday evenings. Something of the catholicity and liberalism of Akbar will be evident as we realise his attitude to the Moulvies and their intolerant dogmatism. Akbar soon found them very unsafe as guides in State matters.

Under the Afghan rule the *Mujtahids* (the expounders) were all powerful and insisted on the literal enforcement of the law, a good and beneficent rule at the time, but needing modification and relaxation in view of changes in social conditions or the growth of new political, social and economic conditions. Akbar found it impossible to deal with his dominions on the narrow lines laid down by them. He accordingly in 1579 issued a manifesto which curiously was signed by all the leading *Mujtahids* and *Kazis* including the *Sadr-us-Sudar* and the *Sadr-i-Jahan* (the Chief Justice and Lord Chancellor respectively). It constituted him the arbitrator on disputed legal questions.

In spite of this, the *Ulemas* were a thorn in his side and Akbar had to get rid of many of them in order to carry out his object of welding the Hindus and Mahomedans into one nation.

Among the administrative regulations of Akbar may be mentioned the abolition of the pilgrim-tax and the capitation-tax on non-Moslems, the prohibition of the burning of widows among the Hindus; of reducing to slavery captives taken in war, of the shooting of monkeys or dogs, and the sacrifice of horses.

THE UNION OF CHRISTENDOM

What is called Church unity is described in a recent number of HARPER'S MAGAZINE as 'a will-o'-the-wisp which Christians will for ever chase but never reach.' The writer, the Rev. Herbert Parrish, expresses astonishment at the repeatedly expressed desire that such a union should take place. When one considers all the cultural, racial, intellectual and theological divisions that are represented within the Christian fold, it is obviously a much greater task than some would-be idealists have supposed. Mr. Parrish is of opinion that church unity is a counsel of perfection, like communism, where men are as the angels of God. "To attempt a synthesis of the extremes of recognized theological positions, to unite in a single authoritative body the churches, is a dream similar in kind to the schemes to eliminate poverty, to create a universal language, to destroy capitalism, to perfect Governments, to make democracy safe for the world, to determine taste, to reach Utopia." He points out that little has come out of the Lausanne World Conference on Faith and Order, except the reiteration of a few platitudinous expressions about agreement on ultimate truth or some other harmless topic. In the United States, there are about two hundred varieties of Christianity which include all sorts of insignificant and fanatical sects as well as the main divisions such as Episcopalians, Presbyterians, Baptists and Methodists. To bring them all into organic unity seems an insurmountable task, especially those whose strange customs are re-enforced by fanatical zeal. The differences of temperament, attitude, motive, emotional appeal, intellectual acumen, and overt habits are grounded in human nature itself, and can never be overcome by organizations. It is perfectly true that some of things that divided our fathers a generation ago cease to interest us, and some of our divisions are meaningless survivals. But even if all the old breaches were healed to-day, more than likely others would appear to-morrow.

INDIAN ART

Western Archaeologists and historians declare that Indian art and culture are mischievous or worthless nonsense, having, as their guide and material, Hellenistic epitome and the so-called facts and relics of history. Critics of Indian art enunciate that Indian art had hardly any influence beyond India. These statements are refuted very ably by Mr. Jamini-Kanta Sen who writes under the heading "A plea for India's interpretation of her own art", in the pages of the VISVABHARATI QUARTERLY. Mr. Sen says:—

In endeavouring to find the reasons for the different outlook of Indian Art, we should remember that it is the reflex of a different order of life from that lived by the Westerner, of which the bearings have hardly yet been gauged. The fundamentals of Indian life reveal the patent fact that a *divine* or *spiritual* order was never an "ideal," that is to say, a far-off goal to be sought, but was an ingrained actuality, or reality of experience which, however, needed the world of sense to give it expression,—“a habitation and a name.” New terms and vehicles of communication were required for the purpose, derived from a deeper and wider view of matter.

If it is susceptible of being summarily put at all, it may be said that the problem in India was to materialise the call of the spirit, abundantly to visualise sense forms that may bear her message: whereas the perpetual endeavour of the West, immured in its physicalistic outlook, has been to spiritualise the matter that dares to confine within bonds its freedom of resurrection. Only a pan-psychic art like the Indian can endure from epoch to epoch in the achievement of its end; while the pan-physical art of the West needs must delight in antithetic methods, ever and anon breaking down the old in order to find new media to receive the successive impacts of the spirit,—the spirit which is a common possession of humanity.

MINAKSHI COLLEGE MISCELLANY

Yet another addition to College Magazines is this bright little journal with some attractive features. The lighter freight in this Magazine, the cartoons and notes are all that could be desired in a College Miscellany.

INDIA IN THE 19TH CENTURY

Mr. Lala Hardayal, writing in the *STANDARD BEARER*, examines the political awakening of India in the nineteenth century. He has no good word to say of our leaders. He castigates one and all of them. Surendranath, Mehta, Ranade, Gokhale, every one of them comes in for a rather severe handling. Here are his caustic, and uncharitable, nay, rather unfair criticisms of the leaders of the National Movement in India:—

Let us examine what the "awakening" was like. What were the antecedents of the "leaders" who had emerged from the colleges with the new gospel of political peurity and emasculation, which was to be preached from the platform of that small body with a big name, "The Indian National Congress."

Mr. Surendra Nath Banerjee, the orator of the "awakening", established a college for which he could not find the name of any Indian hero, and so had to fix on Ripon. He praised Alexander Duff, the Christian missionary, in terms of warm appreciation. Then again he pleaded for simultaneous examinations, which should enable more Indians to ruin their country by joining an aristocratic service which holds itself aloof from the masses. Mr. Ranade was thrice invited to accept the honour and dignity of the Dewan of large Hindu States, but his denationalized proclivities led him to cling to his post under the British Government. This was the "new spirit" which taught Hindu scholars to prefer subordinate place under the British to honour and power under a Hindu Raja in a free State. Mr. Mehta was so great a friend of India that he called the British educational system "a great boon," while at the same time he was convinced that this system would clear the way for Christianity. He was the man who uttered that blasphemous sentence which makes every Hindu burn with shame:—"Lord Ripon, Lord Buddha styled on earth."

This champion of the "awakening" compared a Christian Viceroy to a Hindu avatar, one of the greatest men, if not the greatest man indeed, that the world has yet produced. He has declared that "his faith was large even in Anglo-Indians." And last but not least, we had Mr. Gokhale, one of those patriots who could not choose a better name for the college which was supported by their noble self-sacrifice, than that of an English Governor of Bombay.

So much for the apostles of this "new" dispensation which has been the product of British schools and colleges and which postulates permanent subordination and inferiority to Englishmen as its ideal.

IS TOLERANCE PRACTICABLE?

Under the above caption, Mr. Arthur W. Osborn contributes an article to the February Number of *THE THEOSOPHIST*. He says tolerance in the broader sense means a balanced outlook, a philosophic detachment which enables us to view life in wide perspectives:

Recognising that tolerance has come to represent so much more than its strict dictionary meaning, it will not appear paradoxical to say that we need not be intolerant even when there are things we cannot tolerate. It is necessary clearly to distinguish between intolerance and the legitimate use of force. A government in the performance of its duties has to suppress lawlessness, for instance, but it is a misnomer to call such activity intolerant. Government, of course, can be intolerant but we may readily distinguish between a right and a wrong or intolerant use of power.

He is of opinion that the mark of the intolerant man is a fundamental incapacity for recognising his mental limitations:

It is only through a few slits in the ramparts of his ignorance that he can view the Universe. But the narrowness of his vision increases its definiteness and creates the illusion that it is the whole of reality. If, therefore, he sets a high value on his glimpses, it is perhaps inevitable that he should be impatient to force other people to view life from his angle.

He concludes:

In conclusion, I would say, though we perhaps feel ourselves to be living in an era of enlightenment, there are to the student of current affairs many sinister symptoms that the ogre of intolerance may even again stifle, for a while, the unfoldment of mankind's higher possibilities.

There are many who realise this danger, and the recognition brings with it a sense of responsibility. It is in the darkened cavities of ignorant minds that the lurid glow of "fixed ideas" throws distorting shadows upon the intellect. The dull glow may at any moment burst into the cruel flames of active persecution.

Dare we therefore say that tolerance is impracticable? Indeed we must make it practicable, for is not tolerance intellectual love?

THE DATE OF MANIMEKALAI.

Mr. K. G. Sessa Iyer, writing in *THE JOURNAL OF ORIENTAL RESEARCH*, Madras, questions the validity of the view put forward by Mahamahopadhyaya S. Kuppaswami Sastriar, that the Tamil epic shows, in its concepts of logic and philosophy, a close parallelism to those of Dinnaga's *Nyayapravesa*, that the epic should be assigned a period between Dinnaga and Dharmakirti, probably the 7th century A. D., "however this view might clash with current notions about the Sangham Age of Tamil literature", and that the sage, *Aravananatikal* mentioned in the epic was a historical character and was no other than the great Acharya Dharmapala who is assigned to the first half of the 7th century. The writer says that there has not been fully established as yet a consensus of opinion either that the *Nyayapravesa* is the work certainly of Dinnaga, or that Dinnaga flourished in the earlier part of the 5th century. He attempts to show that Dinnaga's connection with the work was only to prepare a handbook or compendium to popularise the teachings of *Nyayapravesa* which had already been in existence for some time, and that likely enough it might have been the work of the great Nagarjuna who is ascribed here to even as early as the 1st century B. C. Even should he have been really the author of *Nyayapravesa*, there is still some ground for assigning him to the 2nd century A. D., as according to tradition there was only a distance of 200 years between Nagarjuna, and Asanga, Dinnaga and Vasubhandu.

Moreover, the conclusion that the sage of *Manimekalai* was no other than Dharmapala rests on slender basis, because while the former spent most of his time in S. India, Dharmapala left his native place of Kanchi very early for Northern India where he became the head of the Nalanda University. Dinnaga belonged also to Kanchi and spent a number of years in the Andhra country; and one might equate him with the sage of

the epic. The 'sage of Aravana' may well be the sage of Alamana or Aramana where Nagarjuna met his patron, the Satavahanking. In *Manimekalai*'s time, Buddhism was at a low ebb; and in the 1st and 2nd centuries A. D., Buddhism was on the wane; and it may be inappropriate if the sage of the epic is placed in the 2nd century A. D.

INDIAN FINANCE

"If in Europe national finance is the hand-^Vmaiden of national life, in India it is the maid-of-all-work," writes Lord Meston in *FOREIGN AFFAIRS*. "The Government of India is a vast engine of State Socialism. It owns and works most of the railways in the country, the great irrigation systems, the salt sources, and the spacious forests; it owns all the land and derives from it an impressive revenue." Over three-fourths of India's public debt last April was represented by railways, irrigation works, and other assets yielding a substantial revenue. "It would be difficult," declares Lord Meston, "to find a finer record in the realms of *la haute finance*."

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EDUCATIONAL REFORM IN INDIA

"The urgent need of India to-day is not *more* of education, but *better* education," writes Miss Kamala Bose in the latest Number of THE MODERN REVIEW. Miss Bose contends that the improvement of educational methods must keep pace with the extension of its domain if the best results are to be obtained. The education imparted to the people is not only lacking in quantity but also in quality. She is of opinion it would be of advantage to have separate schools for children of 6 to 10, 10 to 14 and 14 to 18 years.

But perhaps this is not quite feasible in a poor country like ours, and it will be better to have only two sets of schools for children up to 10 and 18. In that case, co-education of both boys and girls could be carried on in the elementary schools, and the wide employment of women-teachers to conduct them would not only result in some economy, but would also open out to educated women a large avenue of useful and congenial work.

It will be a glorious day for India when universal primary education of the proper type will prevail in this country. It will then be possible to rear a sound system of secondary education, culminating in university education of a very high type. She suggests:—

It should be so arranged that students, who do not wish to go up for university education, might be released at the age of 14 or 15 with sufficient general education to undergo special, commercial or technical training.

At present, with over 90 p.c. of the people locked up in eternal ignorance, many an unknown Hampden or inglorious Milton is altogether condemned to blush unseen. Who shall dare to estimate the moral and material advance of India when once the masses are educated, and the best intellects among her vast population are churned up to the top to lead, guide and serve their motherland? The task is no doubt the mightiest in the world, but its reward will also be the greatest. Then, and not till then, will the full significance of Indian culture and civilization be manifest to the world and its influence felt by the human race. The nation, should, therefore, bend its utmost energies and resources to accomplish this glorious task.

MR. MACDONALD ON THE BOYCOTT.

Mr. Ramsay, MacDonald, in a communication to THE INDIAN, replying to comments on his attitude to India and the Commission, says:—

"The thing I fail to see in the attitude taken up by Indian leaders is that divine quality of self-respect. Analyse their attitude, psychologically, and you will find it nothing more than a manifestation of inferiority complex. It is small, not large, and narrow, shallow, neither deep nor high. If they only sit down and forget their nervous speeches and look at realities, they will rise from their deliberations, aware of the profound mistake they have made in deciding on the most futile of all politics, namely, boycott. Before the Parliamentary Commission was a couple of months in India, they would find a way of manly, independent co-operation exercised in the interests of their motherland."

INDIA IN PERIODICALS

A SYMPOSIUM ON THE INDIAN STATUTORY COMMISSION. By Lord Meston, Maharaja of Burdwan, Rt. Hon. Ameer Ali & Sir Verney Lovett. ["The Asiatic Review", Jan. 1928.]

HOW INDIA CAN REGAIN HER LOST POSITION. By S. S. Setlur, M. A., LL. B. ["The Vedanta Kesari," Jan. 1928.]

JUDICIAL PROCEDURE IN ANCIENT INDIA. By J. Ramayya Pantulu, B. A., B. L. ["The Journal of the Andhra Historical Research Society," Vol. II. Part 2.]

INDIA'S ILLITERACY: SHOULD IT BAR SELF-RULE. By Dr. J. T. Sunderland. ["The Modern Review," February 1928.]

THE IDLE LAND PROBLEM IN INDIA. By C. Maya Das, M. Sc. ["The Young Men of India," February 1928.]

IS INDIA PARTNER OR PETITIONER. By Sir Ali Imam. ["Hindusthan Review," January 1928.]

SIR JOHN SIMON'S STATEMENT

Sir John Simon issued the following statement in the form of a letter to H. E. the Viceroy soon after his arrival in Delhi.

"We understand that the Government of India and the Local Governments have been engaged for some time past in preparing the material which they might put before the Commission. * * * * * We wish to propose that they and the evidence given in explanation or amplification of them, should come before a joint free conference over which I should preside, consisting of the seven British Commissioners and a corresponding body of representatives chosen by the Indian legislatures just as we ourselves have been chosen by the British Parliament.

ON FREE AND EQUAL TERMS.

We put forward the plan of a joint free conference not only because we should welcome the assistance of colleagues from the Indian legislatures, but because we think it is only right and fair and in the truest interests of India and Britain alike that opportunity should be provided for such memoranda and testimony to be scrutinized, and, if necessary, elucidated from the Indian side on free and equal terms. We suggest therefore that the two Houses of the Central Legislature should in due course, be invited to choose from their non-official members a joint Committee which might conveniently be seven in number and that each local Legislative Council should be asked to constitute a similar body.

The Commission is in no sense an instrument either of the Government of India or of the British Government, but enters on the duty laid upon it by the King-Emperor as a completely independent and unfettered body composed of members of Parliament who approach Indian legislatures as colleagues. It is not an executive or legislating body authorised to pronounce decisions about the future Government of India before these decisions can be reached, the full process, of which the

present investigation is a first step, must be completed including the opportunity for the views of the Indian Legislature amongst other bodies being presented by delegations in London to the Joint Parliamentary Committee. The present Commission is only authorised to report and make recommendations, and in this report we desire to include a faithful account of the opinions and aspirations prevalent in India and of the concrete proposals for constitutional reform so far as these are put before us. The British Commissioners therefore are bound to be solely responsible for the statement of the effect upon their own minds of the investigation as a whole.

Above all, I would urge that one of the merits of the method of joint conference is that, besides securing due recognition of equal status, it provides the opportunity for that free exchange of views and mutual influence which are best calculated to promote the largest measure of agreement that is possible."

LEADERS' JOINT STATEMENT

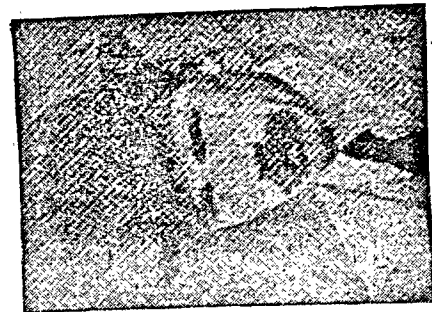
The party leaders now in Delhi including Congressmen, Nationalists and Independents issued the following joint statement:—

"We have most carefully considered the line of procedure indicated in the statement of Sir John Simon issued to-day. But our objection to the Commission as constituted, and the scheme as announced, are based on principles which remain unaffected by it. In the circumstances, we must adhere to our decision that we cannot have anything to do with the Commission at any stage or in any form."

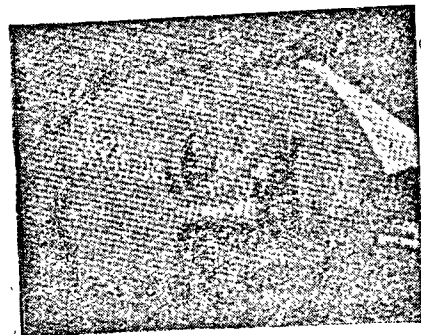
(Sd.) Dr. Ansari, Mr. Srinivasa Iyengar, Moulana Abdul Kalam Azad, Moulana Mahomed Ali.—(Congressmen.)

Lala Lajpat Rai, Pandit Madan Mohan Malaviya, Mr. Jayakar, Mr. N. C. Kelkar.—(Nationalists.)

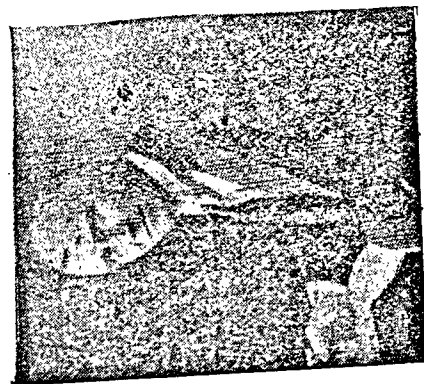
Mr. Jinnah, Sir P. Thakurdas, Moulvi Mahomed Yakub, Raja Ghaznafar Ali Khan.—(Independents.)



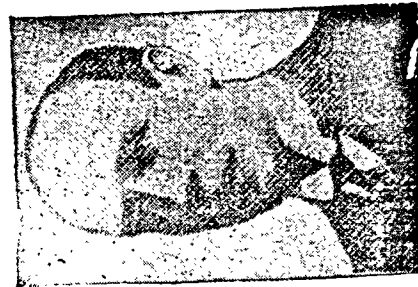
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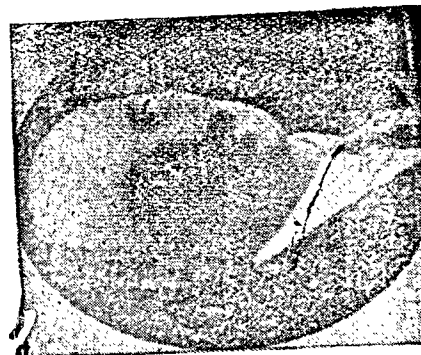
VISCOUNT BURNHAM



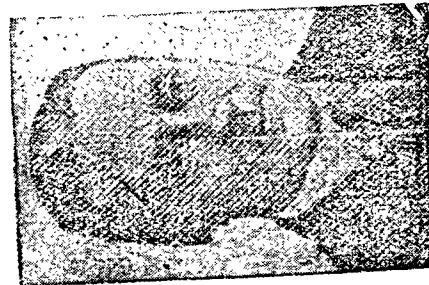
SIR JOHN SIMON



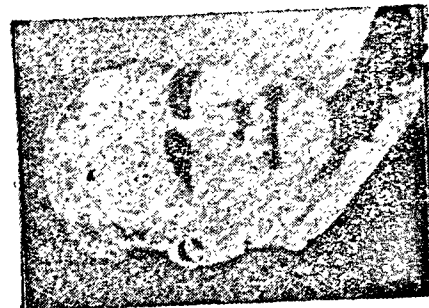
Col. G. E. LANE-FOX



Mr. C. R. ATTLEE



Hon. Mr. CADOGAN



Mr. STEPHEN WALSH

THE VICEROY'S WARNING

In his address to the Central Legislature on Feb. 1, H. E. the Viceroy warned those who threatened to boycott the Commission that that body could fulfil its task without their assistance, and that their refusal to co-operate could not be harmless to themselves and their cause.

"I would deny to no man the right to state freely, and frankly his honest opinion to condemn, if he wishes, the action of His Majesty's Government in this regard, or to say that they acted unwisely, or in misapprehension of the true feeling that exists in India. That again is a matter of opinion. But what no man is entitled to say, for it is quite simply not true, is that His Majesty's Government sought to offer a deliberate affront to Indian honour and Indian pride. I have thought it right to speak plainly on these misunderstandings, because they have been widely represented as the justification of some, at any rate, of the counsels, which urge Indians to abstain from all part or lot in the inquiry now to be set on foot. I feel at the same time a profound and growing conviction that those who would argue that such abstention will do no harm to the cause of India are dangerously deluding themselves and others.

PARLIAMENT'S AUTHORITY.

"There are, of course, some who would wholly deny the moral right of Parliament to be the tribunal in this cause. But, as I have said more than once, however much I may respect many of those who take this view, I do not pretend to be able to reconcile it with the actual situation which we have to consider. I have, during the time that I have been in India, been careful to avoid saying anything that might magnify differences that must inevitably exist, and have never invited any man to forego principles to which he felt in conscience bound to subscribe. But let nobody suppose that he is assisting the realisation of his ideals by reluctance to look at facts as they are. It is in no spirit of argument or lack of sympathy with Indian

aspirations that I repeat that India, if she desires to secure Parliamentary approval to political change, must persuade Parliament that such change is wisely conceived, and likely to benefit those affected by it. She has now the opportunity of making her persuasion felt, through the means of the Commission statutorily established."

BRITISH APPROVAL.

"The Commission has been established with the assent and co-operation of all the British parties. They will carry through their inquiry with, it is hoped, the generous assistance of all shades of Indian opinion. But whether such assistance is offered or withheld, the inquiry will proceed, and a report will be presented to Parliament on which Parliament will take whatever action it deems appropriate. Anyone, who has been able to read the full report of the debates in Parliament on the motions to appoint the Commission, must have been impressed by the evidence of spontaneous goodwill towards India, with which the speeches of responsible spokesmen of all parties were instinct."

GRAVE DANGER OF BOYCOTT.

"This goodwill would naturally be a factor of immense importance in determining the attitude of Parliament towards these questions, and I would very earnestly hope that it might not be lightly cast aside, and yet it is certain that an agitation, fostered and promoted by methods which have led to grave occurrences in the past, is bound to breed serious misgivings in the mind of the British Parliament, with whom at present lies the final decision in Indian political affairs. What then in India or Great Britain is to be gained by a policy of boycott? Neither I nor anyone else can predict the effect upon the Commission's report, or later, upon the mind of Parliament, if many of those who claim to speak for India decide at every stage to stand wholly aloof from a task in which Parliament has solicited their assistance and collaboration."

THE MAHARANA OF UDAIPUR.

His Highness the Maharana of Udaipur, who entertained the Viceroy during the last week of



H. H. THE MAHARANA OF UDAIPUR.

January, is a man with a remarkable personality. He is now 79 years of age, but, thanks to the strenuous and self-denying life he has always led, he is more active to-day than most Indian rulers who are half his age. Every morning he rises before dawn and goes for a ride; nearly every day, he indulges in his favourite pastime, which is shooting (he is still one of the finest shots in India); and when he retires, it is not to a luxurious apartment, but to the simplest of couches in a room almost barren of furniture, and that of the plainest.

THE MAHARAJA OF TRIPURA

Amid scenes of great enthusiasm, the installation ceremony of His Highness the Maharajah of Tripura was performed on the 29th January in accordance with the Hindu rites of old.

BIKANER'S COUNSEL TO RULING PRINCES.

In the course of his address to his Assembly, the Maharajah of Bikaner called for an irreducible minimum of good Government in the States. He stated categorically the essential points of sound administration which, he said, were already observed in his State.

"For the Ruler of a State to have a fixed and well-defined Privy Purse and a clear dividing line between his personal expenditure and that of the State; security of life and property by the employment of as efficient and uncorrupt a Police as possible for the maintenance of Law and Order; independent judiciary; the Reign of Law, including certainty of Law, its uniformity and approximation, where possible, with the laws of British India, with such additions and alterations, as local conditions may render necessary; stability of Public Services; efficiency and continuity of administration and beneficent rule in the interests of the general well-being and contentment of the subjects."

LABOUR LEGISLATION IN MYSORE.

The Government of Mysore have appointed a Committee to go into the question of Trade Union legislation in the State on the lines of the Act in force in British India.

The Mysore Popular Legislative Assembly has adopted a measure providing for the payment by certain classes of employers to their workmen of compensation for injury by accident. The main principles of the law are that employers should grant compensation to their employees—injured by machinery in mills, factories and other industrial concerns including the Kolar Gold Field Works—or to their dependants in cases of deaths during the course of their employment. Compensation will also be given in certain limited circumstances of occupational diseases.

INDIANS IN SOUTH AFRICA

The South African Indian Conference passed a resolution giving an assurance to the Minister of the Interior of the acceptance of the Agreement and



RT. HON. SASTRI, THE AGENT-GENERAL.

co-operation in preventing illicit entry of Indians in the Union territory. The Conference appointed a sub-committee for negotiating with the Minister on the conditions of the condonation of illicit entrants. The Conference is making enquiries of the conditions of repatriates in India. The Congress unanimously adopted the resolution appealing to Mr. Sastri to prolong his stay in South Africa for such a period as he might think proper, the Congress having full confidence in the Agent-General. The Congress approved of the principle of South African Indians being represented at the Imperial Conference and at the League of Nations.

INDIANS OVERSEAS.

Mr. C. F. Andrews in an article in the PIONEER urges that the Government of India should create a new department in order to deal chiefly "with the Colonies and Dominions of the British Commonwealth and to look after the interests of Indians abroad within those Colonies and Dominions." He gives two reasons for asking for this new department. First, the Government of India have not been able to bestow continuous attention to the problem. It is only when a crisis occurs that any real attention is given to the situation. Secondly, events which seem to be of minor importance are passed over although they may be a starting point for serious complications in regard to the Indians abroad.

INDIANS IN GUIANA

The Secretary, East Indian Association, Georgetown (British Guiana), in a telegraphic communication to the Imperial Indian Citizenship Association, states that the British Guiana Legislature has sent a deputation to London to wait on the Colonial Secretary in connection with the contemplated changes in the constitution of the Colony, and that there is not a single Indian on its personnel, although Indians form 42 per cent. of the population of British Guiana.

THE SOUTH AFRICAN LIQUOR BILL.

Pundit Hirdaya Nath Kunzru moved for adjournment of the House in the Legislative Assembly on February 1 to consider the Liquor Bill in the South-African Parliament which seriously affected Indians and the spirit of the Cape Town Agreement. Sir Purshotamdas, Sir Darcy Lindsay and Mr. Lajpat Rai spoke, and the motion was withdrawn by Pundit Kunzru on an assurance given by Mr. Bajpai on behalf of Govt. that representations were being made to the Union Govt.

Mr. C. F. Andrews on February 8 sent a cable to the South African press urging the Union Government to withdraw the clause in the new Liquor Bill against the employment of Indian waiters.

THE RESERVE BANK QUESTION

The Legislative Assembly opened its cold-weather session at Delhi on February 1 with a sensational development in respect of the Reserve Bank Bill. Proceedings were calm till the question hour, and the Swarajists were in their seats.

Before discussion of other subjects a situation of piquant interest arose on Mr. Aney raising a point of order as to whether Sir Basil Blackett could introduce a new Reserve Bank Bill. He held that the procedure was against the dignity of the Assembly and was also objectionable on technical grounds. Mr. Jannadas Mehta argued that Government was adopting an unconstitutional course, being afraid to move for withdrawal of the original Bill.

Sir Basil Blackett protested that he was most jealous of the dignity of the House, and Mr. Graham met the legal objections by pointing out that the House could not force Government to move that the Bill be passed; and he assured that the Assembly had seen the last of the first Bill. He quoted an instance of two parallel Bills being before the House in the past, and showed that this being a new session, the new Bill was not barred on the ground of repetition. Mr. Srinivasa Iyengar desired a ruling to enable his party to determine its course. Sir Purshotamdas considered the Bill an insult to the House, and a mockery to those who had spent months on the Joint Committee to consider the original Bill. Munshi Ishwar Saran characterised the procedure as setting up a dangerous precedent.

The President, in giving his ruling, reviewed the whole history of the first Bill to decide whether the procedure adopted by the Finance Member violated the proprieties of the House. He ruled that the proposed method violated the proprieties of the House and was an abuse of its procedure.

The decision was received with loud applause by Swaraj, National, and Independent parties.

When the House proceeded with the old Bill, Sir Basil Blackett made a statement on 8th Feb., saying that the Government regarded the division on Clause 8 as contradictory and wrecking move and took it as an indication of clear absence of of general support to the Reserve Bank Bill in the Assembly.

As we go to Press we learn that the Government have decided to drop the Reserve Bank Bill Legislation altogether.

AN INDIAN TRADE MISSION

The Government of India have decided to send an Indian trade mission to certain countries in the Near East and in Africa to make a survey of their potentialities as markets for Indian cotton goods. The mission will consist of two Europeans, the Director of Commercial Statistics and the Secretary of the Bombay Millowners' Association; it will have an Indian as a technical adviser. The appointment of the mission was recommended by the Indian Tariff Board.

SCIENCE AND INDUSTRY IN INDIA.

Much attention has been drawn to a statement of Professor H. K. Sen of Calcutta, at the Indian Science Congress, that he has been able to produce 40 gallons of absolute alcohol from a ton of gangwa saw-dust. This peculiar tree grows wild in the marshy swamps of the Sunderbans at the mouth of the Hughli, and it is stated that the Bengal Forest Department can give assurance of an inexhaustible supply of the new material. The water-hyacinth has hitherto been regarded as a pest in Bengal, and its eradication is almost a major problem. But Prof. Sen has extracted from 100 maunds of the dry weed, 12 maunds of pure potassium chloride, 35 to 40 gallons of spirit, and 20 maunds of inferior pulp suitable for conversion into straw-boards. The practical scientist in India has a wide field before him.

Agricultural Section

PLANTS AND ARTIFICIAL LIGHT.

Large heads of lettuce grown in three weeks after planting the seed, wheat ready for harvest thirty-five days after sowing, and red clover in flower thirty-eight days after seeding; these suggest impractical fancies but are actual accomplishments at the Boyce Thompson Institute for plant research, where exhaustive experiments have been conducted in speeding up nature by artificial means, states POPULAR MECHANICS. From a human standpoint, nature is enormously inefficient. Only about one per cent. of the energy that falls on the plant is utilized. Free rapid growth; bright illumination, in some cases continued for twenty-four hours, of carbon dioxide in the atmosphere. The wheat and clover were subjected to lights at night, and illumination was continued through the twenty-four hours. Tomatoes, however, needed a rest and gave the best results with twelve hours of daylight and six more of artificial sun-shine. During the tests, 1,500 kilo-watt-hours of electricity were used every day indicating that commercial application of the method is not yet practical.

DR. MANN IN HYDERABAD SERVICE.

We understand that H. E. H. the Nizam's Government avail themselves of the services of Dr. Harold Mann, who was up to lately Director of Agriculture, Bombay Presidency. He has been requested to give expert advice on several large irrigation projects in the State, now under construction, such as Nizam Sagar and Vijaya projects. It is understood that the forecast and estimates made by the Irrigation Department on the revenue to be derived and return on the outlay are not correct, and at the instances of Colonel Cherrivise, Trench, the Revenue Member, and Mr. B. A. Collins, I.C.S., Director of Industries, it was resolved to take Dr. Mann's expert opinion on these matters. Accordingly, Dr. Mann has been appointed for a period of three months at present, and has accepted the post on a salary of Rs. 2,000 per mensem.

AMATEUR FARMERS.

Amateur farmers, so a report of the Department of Agriculture of the Government of Madras says, often ask the question whether some of the artificial fertilisers which are found in the market might not be, with any profit, used as manure in the proper development of plant growth. Of course, the Department of Agriculture meets such questions with sympathy and replies to each one of them separately, but it should be remembered that as stable and farmyard manure are becoming increasingly difficult to obtain every year, artificial fertilisers can be purchased without any difficulty and at a comparatively cheap price and very well applied to the soil to produce excellent results. The results of the investigations carried out by the Department of Agriculture in their experimental farms at Coimbatore are easily summarised: Organic manure is used fundamentally for the purpose of maintaining the physical and mechanical texture of the soil while artificial fertilisers chiefly supply any deficiency in the soluble mineral contents of the soil. To gain the maximum yield from the soil, stable farmyard manure or any other organic material must be used in combination with artificial fertilisers. Fertility of a soil depends largely upon its physical conditions: for it is the latter which regulates the supply of air and water to the plant, and incidentally, the bacterial life that teems in the surface soil.

AGRI-INDUSTRIAL EXHIBITION IN BENGAL.

An Industrial, Agricultural and Health Exhibition will be held in the town of Jessore from February 12 to February 18.

Exhibits from all parts of India will be accepted. Stalls free of rent will be let to the exhibitors, and medals and certificates will be awarded to them for exhibits in the Arts, Agricultural and Industrial Sections.

Medical

DR. K. T. MATTHEW.

Dr. K. T. Matthew, who has been appointed Director of Public Health and Sanitation in the Indore State, has had a brilliant record of service in the Madras Presidency. A native of Travancore,



DR. K. T. MATTHEW.

he graduated from the Madras Medical College and completed his course in Edinburgh. On returning to Madras, he joined the Corporation in 1897 where his work in connection with the operations to combat the outbreak of plague in 1904 brought him to the notice of Government. He subsequently qualified himself as a Doctor of Science in the Durham University and was selected by Government for the post of Deputy Sanitary Inspector—being the first Indian Non-I.M.S. Officer to be so honoured. His efforts to combat cholera and particularly in connection with the Pilgrim Committee have been specially marked out for appreciation by the Government of India.

We congratulate the Council of Regency on securing the services of an able and experienced officer in Dr. K. T. Matthew.

BORAX FOR THROAT

Used in water as a daily gargle, borax keeps the throat healthy, used in water for cleansing the teeth, it "disinfects" them and prevents their decaying.

SURGICAL GRAFTING

One of the most remarkable operations on record was performed in Pretoria Hospital recently by a surgeon, who successfully grafted a portion of a man's rib on to his skull.

While bathing, the man had got some sand in his ear. Later, it penetrated the drum and lodged in the brain. Haemorrhage was caused by the irritation, and it became necessary to operate to stop bleeding of the brain. After this temporary check, the haemorrhage broke out again and septicaemia set in.

Another operation followed, and a large piece of the skull 4in. in diameter was removed. The man recovered, but his brain was left exposed, and as his condition caused him considerable pain, it was decided to attempt the grafting operation. A rib was taken from his right side and grafted on to the skull, while a pound of flesh from his leg was used to cover it. The man is now perfectly fit.

WHEN TO SLEEP

Doctors frequently order people to bed when they are ill. Some individuals never realize they are seriously sick until they are told to go to bed. And whatever their ailment may be, it is usually aggravated materially by the going-to-bed process.

Moving about, bending, rising, sitting, walking, materially stimulate the activities of all functions of the body.

When you go to bed, you miss this mechanical stimulation—digestion is not carried on so freely. Metabolism, or tissue change, is not active. The purifying functions of the body are retarded.

There are times when it is necessary to go to bed when one is ill from an acute disease, but it is clearly indicated by a definite feeling that rest of this sort is keenly desired.

SOME NEW MEDICINES

We have received samples of Pulmo, Opobyl, Fozol and Phaguryl from the Pharmaceutical of Mr. G. Loucatos, Broadway, Madras.

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COL. LINDBERGH ON HAZARDOUS FLIGHTS

Colonel Charles A. Lindbergh, in his statement to the Associated Press on hazardous flights, says:—

"To totally restrict hazardous flights would be placing a ban on scientific progress. Such restriction would have the same effect on the future of trans-ocean flying as the air mail would have experienced had it been abandoned by the Government during the heavy casualty period of its pioneering days.

"The result of total restriction might be compared to the effect on aviation in general had legislation been enacted against all flying during the first few years following the flight of the Wright Brothers when, hour for hour, any flight was more dangerous than trans-oceanic flying is at present.

"The pioneering and development of almost every advance in the air is marked by the loss of its explorers or its scientists, yet they would be the last to request that the advancement of the cause for which they gave their lives be retarded.

"Hazardous flights should not be prohibited, but they should be attempted only after careful study by experienced personnel, with the best of modern equipment and for a definite purpose."

REID'S REACTION APPARATUS

Remarkably successful results of testing aviation recruits by mechanical agency are achieved by a "Flying Aptitude Apparatus", technically known as "Reid's Reaction Apparatus", consisting of an aeroplane cockpit fitted with a control stick rudder bar and row of instruments, which has undergone test by the Royal Air Force. The pupil is placed in the cockpit and given directions, from which he has to make the necessary deductions and perform appropriate movements. The latter, together with the time taken, are automatically recorded on a graph, which the official report describes as an extraordinarily accurate index.

TELEVISION WONDER.

Last month, a number of scientists in New York witnessed a demonstration designed to prove that television is almost sufficiently advanced for general introduction into the home. On a machine, a small plate was shown, which presently became luminous, and the face of a man manipulating a machine at the electrical works, three miles away, grew visible. He was smoking a cigar and the smoke was seen ascending. His remarks were distinctly heard. The face of a young woman then appeared. She was playing a mandoline, the notes of which were clearly audible. When she showed a book, its illustrations were plainly visible. It was admitted that the apparatus was not yet ready for the market, but it was stated to be in advance of anything hitherto discovered.

THE NEW ELECTRICAL RECORDER

The new electrical recorder of the Gramophone Company avoids distortion and enables sound to be regulated from a whisper to amplification loud enough to fill a big hall. At a recent demonstration during a pianoforte record by Mark Hambourg, Sir Landon Ronald left his seat and peeped behind a curtain to make sure the actual pianist was not there.

Sir Edward Elgar said that it would revolutionise music-teaching.

"Nowadays with this instrument, a whole school of students can hear almost everything they desire faithfully reproduced—they could scarcely tell whether it was the real orchestra or not—and have any part of it played over and over again."

A NEW WHEEL

Elaborate, and, it is stated, satisfactory, tests, particularly regarding the use on air-craft, have been made in the Government Technical Establishments of England of a new type of wheel, which is claimed to give greater safety in taking off and landing, in addition to being lighter and cheaper to the manufacture. The device is also suitable for fitting to road vehicles.

A NEWSPAPER COMBINE

The famous Liberal morning newspapers, the "DAILY NEWS" and "WESTMINSTER GAZETTE," have been amalgamated. They now appear as a single journal. It is officially stated that amalgamation was decided upon, because the progress of Liberalism, it was considered, would be best served by the fusion of journals, whose social and political aims were virtually identical. The proprietors aim at producing a 16-page paper with a daily sale of a million copies and at eventual production of the paper in the North of England.

NEW LIGHT ON THACKERAY.

Mr. P. R. Krishnaswami, M.A., Lecturer in English at the Government College, Kumbakonam, writing on "Some Thackeray Originals" in the December Number of THE CORNHILL MAGAZINE, (of which Thackeray himself had been the first editor) offers some striking revelations on the characters of Thackeray's novels. According to him Sir Thomas Munro enters into the composition of Colonel Newcome, even more than all the originals previously suggested by critics. James Binnie is a composite character made of Mountstuart Elphinstone and Lord Macaulay. Rummun Loll is based chiefly on Rajah Ram Mohan Roy, and Charles Honeyman is a wonderful adaptation of Thackeray's friend, W. H. Brookfield. Mr. Krishnaswami claims that his studies will serve in some measure to throw definite light on Thackeray's "cynical" practice. Thackeray was not over-delicate in putting the people of his acquaintance into his novels.

The present study which is the first of a series of four articles, deals with Colonel Newcome. First, there is the autobiographical element, as in the scene at the Cave of Harmony, which reflects a real incident in the novelist's life. Then there are a bewildering number of originals suggested by W. W. Hunter. But it is more appropriate to think of a prominent administrator like Munro. The pathos of Munro's separation from his children who were sent to

England when the father stayed behind in India is reflected in Newcome's story. Both Newcome and Munro had a fascination for Napoleon at St. Helena, and an admiration for the story of Don Quixote. Both had a similar indifference to matters of personal dress. Munro's partiality for Brahminical customs was reflected in a wicked jest by Barnes in the novel: "Have I any Brahminical cousins?" Both Newcome and Munro wanted to acquire literary learning at a late period in life and to tour the European countries.

NEW EDITOR OF "THE HINDU."

Mr. A. Rangaswami Iyengar, M.L.A., has been appointed Editor of the HINDU with effect from the 1st January 1928. Consequent upon his



MR. RANGASWAMI IYENGAR, M.L.A. appointment, Mr. A. Rangaswami has resigned his Secretaryship of the All-India Swarajya Party, as the Editorship of the HINDU will involve full-time work. The Editorship of the SWADESAMITRAN goes to Mr. C. R. Srinivasan, Secretary to The Swadesamitran Ltd.

WOMEN'S EDUCATIONAL CONFERENCE,

The following resolutions were passed at the All-India Women's Educational Conference held at Nagpur in the third week of January:—

- (1) Moral and spiritual training should be compulsory in all schools and colleges.
- (2) Training for home life in Domestic Science should be made compulsory in all secondary girls' schools and colleges, and training in music and other fine arts should be encouraged.
- (3) Regular medical inspection should be made compulsory.
- (4) Physical training, as much as possible out of doors, should be made compulsory.
- (5) Marriage age of girls should be raised by legislation to 16 years.
- (6) Nursery schools should be attached to all primary schools with as many women-teachers as possible.
- (7) Primary education should be made compulsory and free for all girls of all castes.
- (8) Wherever there is co-education in primary schools, the majority of the teachers should be women.
- (9) The Girl-Guide movement should be encouraged in all girls' schools on national lines.
- (10) Only trained women of proved capacity should be appointed as teachers.
- (11) Women-teachers should be appointed to teach women, who observe purdah, in their own homes; or if possible, in schools.
- (12) Sex hygiene should be taught in all secondary schools and colleges.
- (13) Training in child welfare should be given in all secondary schools and colleges.
- (14) In social service and educational work, private enterprise should be encouraged.
- (15) C. P. South, C. P. North and Berar should be amalgamated into one constituent province.
- (16) A standing central committee should be appointed to foster the growth of girls' education.

MRS. SAROJINI'S KAMALA LECTURE

Mrs. Sarojini Naidu delivered her Kamala Lecture on "Ideals of Indian Womanhood" at the Calcutta University. Mrs. Naidu said:—

"To-day, in the march of events, the spirit that is changing the face of the world is also changing the face of our country, and yet I want you to remember, however India may be changing, no matter what her destiny is, no matter what the form of her evolution is, or the types of her creation are, that the womanhood remains immutably the same to-day. Be it said to the shame of those who govern the destinies of this country, that the illiteracy of India is one of the major crimes of the world but that imperishable inheritance, which is in the heart of every woman like a living stream of water in the desert, has given even the illiteracy of our women the quality of spiritual culture which makes it possible for sons born of them to be heroic in the amplest, deepest, loftiest and most abiding sense of the word".



Mr. SYED ROSS MASOOD

On the eve of his retirement from service, H. E. H. the Nizam in a firman expressed appreciation of the valuable services of Nawab Masood Jung (Mr. Ross Masood) rendered to the State as Director of Public Instruction.

BAN ON BOYCOTT COMMITTEE

Consequent on the hooliganism in Madras on hartal day, the Chief Presidency Magistrate of that city promulgated on the 7th instant orders, under Section 144 of the Criminal Procedure Code, on the Chairman, other office-bearers and members of the "Simon Commission Boycott Propaganda Committee" in the City, prohibiting them for a month from—

- (1) convening or addressing any meetings within the City of Madras with the object of advocating or furthering hartal or suspension of business in connection with the visit of the Simon Commission,
- (2) attending, directing or organising any procession or other demonstrations with the above object,
- (3) engaging, leading, or organising volunteers with the above object,
- (4) publishing leaflets, posters or other propaganda with the above object,
- (5) causing or inciting others to do any of the acts mentioned.

Needless to say these large and comprehensive orders are resented not only by Congressmen but by all who, in discountenancing the hartal did not bargain for the gagging of even legitimate and peaceful propaganda work.

THE LAW OF LIBEL.

Replying to Mr. Howard Bury, who suggested that books attacking the Mohammedan religion should be brought under the same laws as those attacking the Christian religion and the introduction of legislation similar to that of India to prevent the sale and distribution of such publications, Sir Joyson Hicks replied that Government recognised the pain that attacks any religion might cause the adherents thereof. It was impossible to take action against any publication that was not technically blasphemous or obscene. Government was not prepared to undertake any alteration of the law.

Mr. NARIMAN'S VICTORY:

The long-drawn case instituted against Mr. Nariman of Bombay by Mr. T. Harvey, Superintending Engineer of the Bombay Develop-



Mr. NARIMAN

ment Department, has resulted in a victory to Mr. Nariman who has been now acquitted by the Presidency Magistrate of Bombay. The judgment makes it clear, says the MAURATTA, that there were circumstances, that will lead any public worker in the position of Mr. Nariman, to level charges of corruption and bribery against the officers of the Development Department. Why, in fact, as the judgment states, actual bribes were proved to be given to certain officers of the above Department, although it is not proved that Mr. Harvey himself took the bribes.

SIR LESLIE SCOTT'S FEES

According to the DAILY MAIL, the record fee of £53,000, with a daily refresher of £200, will be paid to Sir Leslie Scott K. C., who is at present in India to advise the Indian States. Sir Leslie Scott, who sits in Parliament for Liverpool Exchange, will attend to the interests of the Princes during the Butler and Simon inquiries.

MR. BALDWIN'S GENEROSITY

Colonel Wedgewood, in a speech at Newcastle-under-Lyme, confirmed that the donor, who in 1919, anonymously invested £120,000 for the



MR. STANLEY BALDWIN.

purchase of £125,000 New War Loan, and presented it to Government for cancellation, was Mr. Stanley Baldwin. It appears that Mr. Baldwin, when Financial Secretary to the Treasury, wrote a letter to the *Times* in June 1919, under the initials of his office "F. S. T." In that letter, he expressed his dislike for publicity and hoped that someone else would lead the way. He finally said that he had decided to realise 20 per cent. of his estate, say £120,000 for the purpose mentioned above, "as a thanks-offering".

MR. G. S. BAJPAI

Mr. G. S. Bajpai, I. C. S., Dy. Secretary to the Government of India, is acting for Mr. J. Coatman, Director of Public Information, and, it is understood, will continue to act for him when Mr. Coatman goes home on six months' leave about the middle of the year.

SIR JOHN MAYNARD

Sir John Maynard has joined the Labour Party and has been adopted as a prospective parliamentary candidate for King's Lynn.

Interviewed by Reuter, he said he largely ascribed his socialistic outlook to his experience in India of vast irrigation schemes and hydro-electric works and the manner in which the State could undertake large operations.

Discussing the Statutory Commission, Sir John Maynard said he had always sympathised with Indian aspirations for Dominion self-Government. Hitherto Hindu-Moslem dissensions had been the chief obstacle, but pending the disappearance of religion from politics, he suggested, firstly, the granting of a larger measure of Responsible Government to the provinces, and, secondly, advance in direction indicated by the Muddiman-Committee towards having a joint ministry.

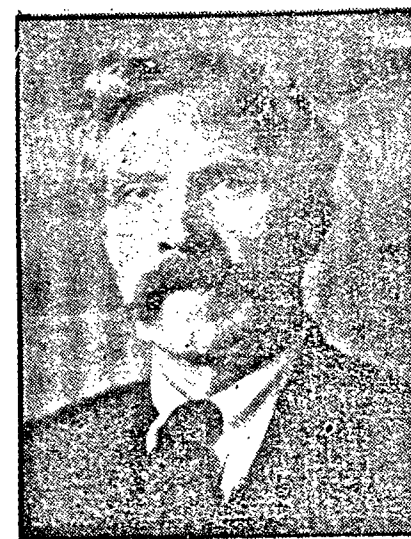


H. E. SIR ALEXANDER MUDDIMAN.
The New Governor of the United Provinces.

MR. MACDONALD'S APPEAL TO INDIA.

Mr. Ramsay MacDonald, leader of the British Labour party, has issued the following statement:—

"I repudiate most emphatically the many reflections I read as emanating from India upon the



MR. RAMSAY MACDONALD

sincerity of my colleagues' support of Indian national opinion, and regret that there should be any misunderstanding in India about the totally unrepresentative and uninfluential position of the few adherents of the party who are giving India what we consider to be very wrong counsel at the present moment.

The party believes in Parliaments and does not believe in bureaucracies. It cannot understand how the Indian movement for national self-respect and self-determination prefers to be represented by the nominees of a bureaucracy in London (as would be the case had a Royal Commission been appointed) to doing its work by a committee of its own appointed by its own Parliament. It is that fundamental position which has determined the attitude of the Labour Party in this matter.

The Party has striven to get an equal recognition for both Commissions, and it believes it can

succeed. It expressed its view at Blackpool, and by that view, it stands. People who tell you that we are departing from the Blackpool resolution are only prevaricating and misleading you.

It is the subject of profound regret to those of us who have worked so hard in sympathy with self-respecting and democratic Indians to find ourselves in conflict with them now, because we apparently believe more in Parliamentary democracy than they do, and because even in these preliminary inquiries, we desire India to feel an independent self-respect in a greater measure than would have been possible under any Royal Commission or other body appointed exclusively in London.

When the boycott movement was at its height, the Labour Party never backed it. It is not the way to get things done. India and we are far too mutually interdependent in everything that makes for a peaceful and enlightened civilisation for men belonging to either of our races to take up a negative and destructive attitude.

Although it may be useless now for me to make any appeal to those with whom I have been working in sympathy for a generation to reconsider their attitude and to establish once more relations of mutual helpfulness, my regard for India and my anxiety for the future compel me to do so, however vain it may be."

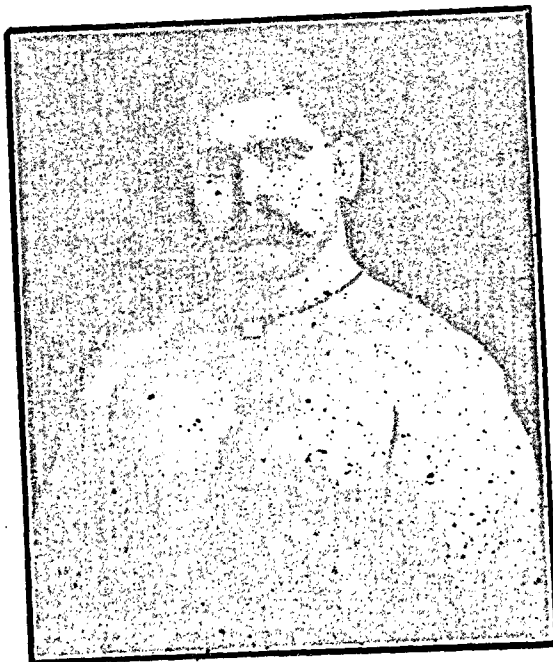
LORD SINHA AND SIR JOHN SIMON.

Lord Sinha sent the following message to Sir John Simon on board the s.s. "Mooltan":—"Allow me to welcome you and your colleagues. The economic evils, incapable of rapid remedy, combine with natural sensitiveness and avoidable misunderstandings to provoke hostile demonstrations from certain classes, which I feel certain you will appraise at their proper value. Time and patience are necessary to dispel these passing clouds. In the meantime, be rest assured of co-operation from all India in your inquiries which God willing will result in increased goodwill between our respective countries."

GAMA, THE WORLD'S CHAMPION

It may be recalled that Zybyisko tried conclusions with Gama in London in 1912, but their three hours' struggle resulted in a draw and the match was postponed for the next day. It is learnt that when the time for resumption approached, Zybyisko was found missing and the World Wrestling Championship Belt was awarded to Gama who has retained the distinction ever since.

On January 29th, the two wrestlers appeared on the specially built arena at Patiala and received a prolonged ovation from the public. Zybyisko wore a dressing gown, but prior to the match when he cast it off, he showed the strong build of his body and muscles. Gama looked much thinner and did not stand any comparison with his opponent. Hardly had they begun the contest when Gama skilfully pulled Zybyisko



MR. GAMA.

down and completely overpowered him. They struggled for only a short duration of 30 seconds on the ground in which time, Gama with lightning rapidity turned the Polish wrestler on his back

and seated himself on Zybyisko's chest. It took sometime for the public to realise that the World contest was over, while Gama ran to the Maharaja of Patiala and knelt before him.

The Nawab of Bhopal awarded the Championship Mace to Gama amidst loud applause.



MR. ZYBYSKO.

Zybyisko retired to his bath deeply dejected, and declared that Gama was a tiger and a sportsman.

INDIA AND THE OLYMPIC GAMES

The arrangements for sending India's hockey team to the Olympic Games are now complete, says THE TIMES OF INDIA, and the team will definitely sail at the end of February. The actual team will be selected at the conclusion of the Inter-Provincial Tournament, which will be held in Calcutta very shortly, and they will be probably given one or two matches before they leave this country. The team will be strengthened by the inclusion of one or two Indians now resident in England who have a deal of experience of European conditions, in addition to be thoroughly acclimatised. Jaipal Singh, of course, will be one. Mr. Rosser is the manager appointed for the team

A PRAYER FOR THE STATE

Dr. Glean Frank, President of the University of Wisconsin, delivered the following prayer at the Opening Session of the Wisconsin Senate:

"Almighty God, Lord of all governments, help us, in the opening hours of this legislative session, to realise the sanctity of politics.

"Save us from the sins to which we shall be subtly tempted as the calls of parties and the cries of interests beat upon this seat of government.

"Save us from thinking about the next election when we should be thinking about the next generation.

"Save us from dealing in personalities when we should be dealing in principles.

"Save us from thinking too much about the vote of majorities when we should be thinking about the virtue of measures.

"Save us, in crucial hours of debate, from saying the things that will take when we should be saying the things that are true.

"Save us from indulging in catch-words when we should be searching for facts.

"Save us from making party an end in itself when we should be making it a means to an end.

"We do not ask mere protection from these temptations that will surround us in these legislative halls; we ask also for an even finer insight into the meaning of government that we may be better servants of the men and women who have committed the government of this commonwealth into our hands.

"Help us to realise that the unborn are part of our constituency, although they have no vote at the polls.

"May we have greater reverence for the truth than for the past. Help us to make party our servant rather than our master.

"May we know that it profits us nothing to win elections if we lose our courage,

"Help us to be independent alike of tyrannical majorities and tirading minorities when the truth abides in neither.

"May sincerity inspire our motives and science inform our methods.

"Help us to serve the crowd without flattering it and believe in it without bowing to its idolatries."

THE LATE Mr. MALABARI.

Lady Wilson unveiled the bust of the late Mr. Behramji M. Malabari at the Seva Sadan, Bombay, on January 24. The bust was executed by the



BEHRAMJI M. MALABARI

sculptor Talim. Mr. K. M. Javeri, Chief Judge of the Small Causes Court, in requesting Lady Wilson to unveil the bust, described the late Mr. Malabari as a great social worker of his time, an idealist, a philanthropist and a journalist.

Diary of the Month

- January 14. The New Reserve Bank Bill is published.
- January 15. The personnel of the Indian Trade Mission to the Near East and Africa is announced.
- January 16. Miss Mayo makes a fresh attack on Indians.
- January 17. Mr. C. F. Andrews inaugurates the Youth Week in Ahmedabad.
- January 18. The Members of Ceylon Reforms Commission leave for Europe.
- January 19. The Simon Commission leaves London for India.
- January 20. Sir Phiroze Sethna criticises the New Reserve Bank Bill.
- January 21. Ten thousand workmen of the E.I.Ry. Workshops at Silloah down tools.
- January 22. The Road Committee examines Sir Joseph Kay at Delhi.
- January 23. Mrs. Naidu delivers her first 'Kamala Lecture' at the Calcutta University.
- January 24. Viceroy entertained at Jodhpur.
- January 25. Their Afghan Majesties receive wonderful welcome in Paris.
- January 26. Rt. Hon. Sastri speaks on education of Indians in South Africa.
- January 27. Mr. Nariman of the Backbay Libel Case is acquitted.
- January 28. The Indian Trade Mission leaves for Bushire.
- January 29. The Spanish novelist Senor Vincente Blasco Ibanez is dead.
- January 30. The Army authorities remove their ban on the Bombay Y.M.C.A.
- January 31. Field Marshal Earl Haig is dead.
- February 1. Viceroy opens in State the Central Legislature at Delhi.
- Mr. Patel disallows the New Reserve Bank Bill.
- February 2. The "Daily News" and "West Minister Gazette" are amalgamated.
- February 3. The Simon Commission arrives at Bombay.
- February 4. The Assembly resumes consideration of the old Reserve Bank Bill.



THEIR EXCELLENCIES LORD & LADY IRWIN
Who drove in state to open the Central Legislature on Feb. 1.

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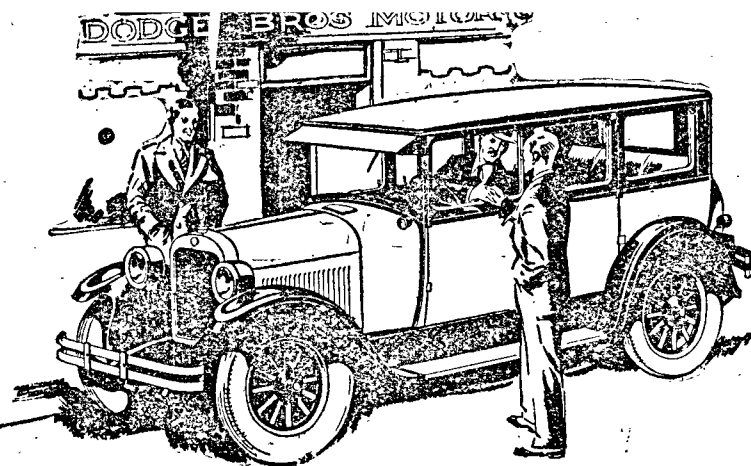
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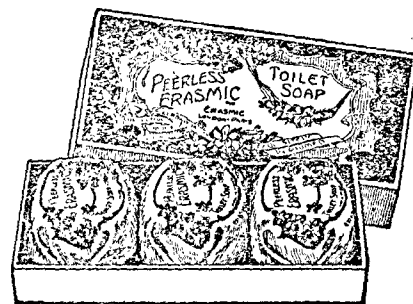
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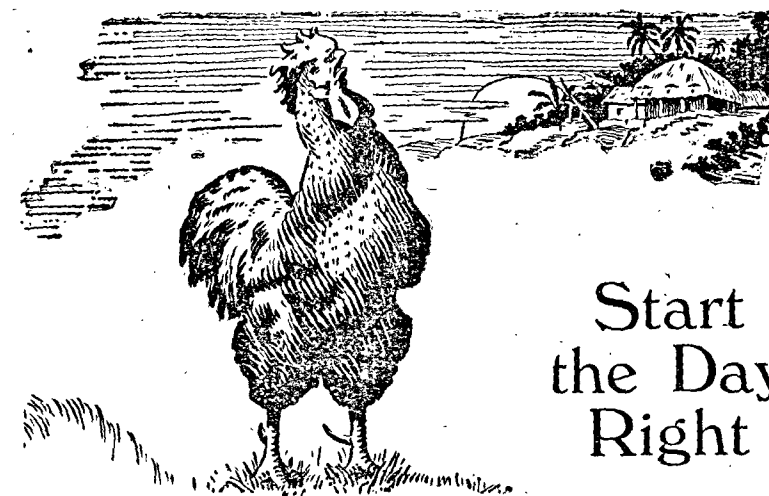


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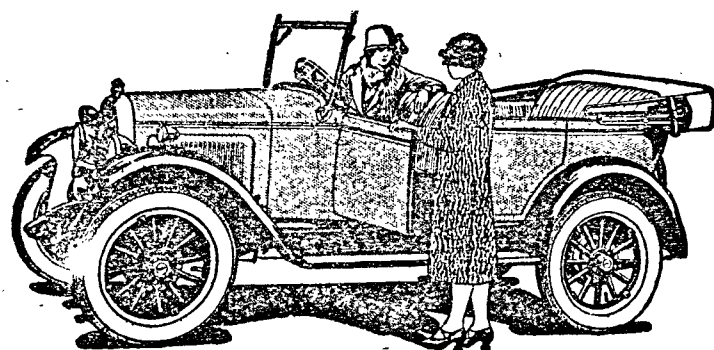
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" M. Jwa f om Aden	16568	25th " "	" Marseilles	10602	17th " "
" Rajputana	16568	" " "	" Razmak	7952	21st " "
" Razmak to Aden	16302	3rd March "	" China	16671	24th " "
" Narind, from Aden			" Ranpura	20847	31st " "
			" Woolbar		

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* Through Steamer from China.

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S. S. Nankin	7,000	24th February 1928.
" Nagoya	7,000	23rd March "

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Steamers	Tons.	Sailing About
S S. Mashobra	8330	From Calcutta 4th March 1928.
" Mandala	8300	From Madras 8th Mar. 1928
" Merkara	8300	18th " " 22nd " "
		31st " " 4th April "

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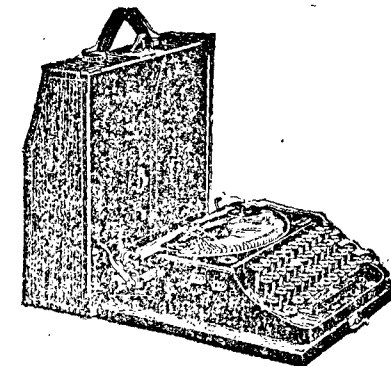
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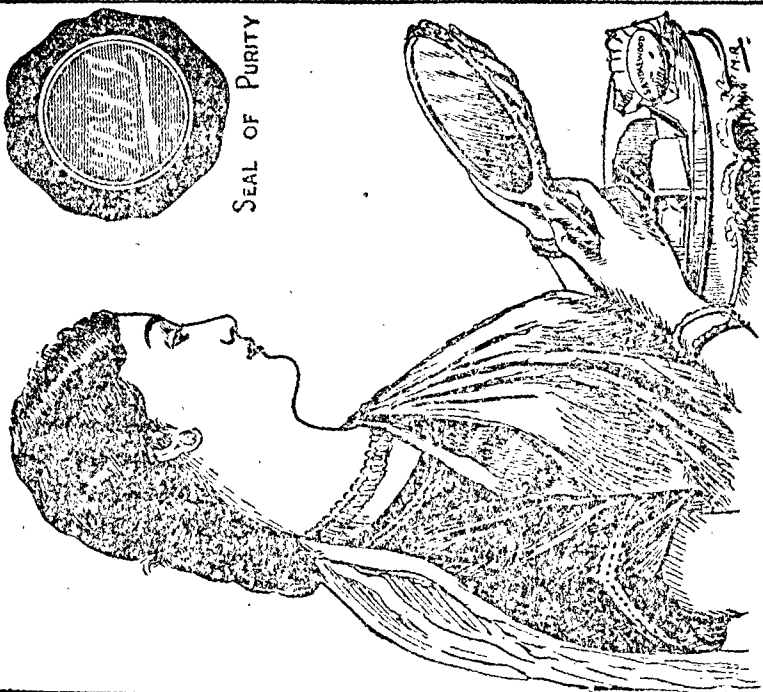
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Date.	Nearest Ry. Station	Name of Festival.
1st to 3rd	3 Pithapuram	Kukkuteswara Swamy Feast
1st to 7th	7 Bitragunta	Sri Venkatasaperumal Feast
3rd to 16th	14 Kadiri	Sri Narasimha Swami Brahmotsavam
2nd to 10th	9 Kyatsandra	Siddha Ganga Jatra
3rd to 8th	6 { Mangalagiri Peddavadlapudi Kolunkonda Quarry	Sri Lakshminarasimhaswami Car Festival
4th to 8th	5 Nellore	Brahmotsavam
10th to 13th	4 Ulindakonda & Veldurti.	Gorantla Feast
10th to 19th	10 Tinnanur	Brahmotsavam
13th to 15th	3 Rukadi	Sri Hajratpuri
14th to 18th	5 Narsapatnam Road	Sri Venkateswaraswami Kalyanam
18th to 20th	3 Savanur	Satyabodhaswamy Feast
20th to 26th	6 Mallapur Alur & Dundur.	Yemanur Feast
21st	1 Anakapalle	Nookalamma Feast
26th	1 Tiruttani	Krithigai
26th to 29th	4 Koregaon	Khatgeri
	1 Trivellore	Panguni New Moon
	10 Trivellore	Sri Bashyakaraluswami Feast at Sri Perambudur.
	7 Harihar	Sangameswara Jatra

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Tanjore Jn.	Dhanushkodi	Calicut
Trichinopoly Jn.	Jalarpet Jn.	Mangalore
Kadaikanal Road	Erode Jn.	Madras Central
Madura Jn.	Salem Jn.	(Via Jalarpet)
Tinnevely Jn.	Podanur Jn.	Bangalore (Via do.)

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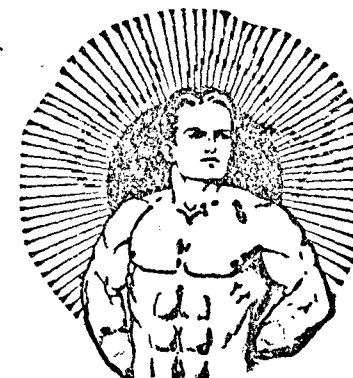
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4	" " " " Plain 6 " "	4 6	141	Do, large " " " "	3 6
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42	" " " " Watch Shape 1 3/4 oz.	1 10	133	Ice-Eau-de-Cologne " " " "	4
43	" " " " " 3/4 " "	0 14	465	Cold Cream, large pots " " " "	1 14
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58	" " " " " 6 " "	5 8	406	Mouth lotion " " " "	1 8
59	" " " " " 6 " "	5 8	353	Brilliantine Asstd. Liquid " " " "	0 12
90	" " " " Glass Stoppered 36 " "	24 0	103	Fancy boxes, contg. one 4 oz. bottle Eau-de-Cologne and 2 tablets Toilet Soap " " " "	4 0
91	" " " " " 18 " "	12 4	104	Fancy boxes, contg. one 2 oz. bottle Eau-de-Cologne and 2 tablets Toilet Soap " " " "	2 10
92	" " " " " 9 " "	6 6	101	Fancy boxes, contg. one 4 oz. bottle Eau-de-Cologne and 1 tablet Toilet Soap " " " "	3 8
123A	Lavender Water " " " "	5 8	102	Fancy boxes, contg. one 2 oz. bottle of Eau-de-Cologne and 1 tablet Toilet Soap " " " "	2 2
474	Nenita Bath Salts " " " "	2 4	981	Glycerine Soap oval cake tablet " " " "	0 4
898	Eau-de Cologne Bath Soap tablet... " " " "	0 11	905	" " " " per box of 3 tablets " " " "	1 8
897	Lavender Bath Soap tablet " " " "	0 11	952	" " " " per bar " " " "	1 4
859A	Eau-de-Cologne Soap box of 3 tablets " " " "	1 10	985	Glycerine Soap Round bath " " " "	0 8
985	Glycerine Soap tablet " " " "	0 8	968	Benzoe Soap " " " "	0 13
418	Tooth Paste " " " "	0 9	804	Eau-de-Cologne Soap per box of 3 tablets " " " "	2 8
453	Vanishing Cream " " " "	1 4	805	Lavender Soap, per box of, 3 tablets " " " "	2 8
464	Cold Cream " " " "	1 0	803	Flower Soap, Asstd, per box of 3 tablets " " " "	2 8
627	Talcum Powder—Rhine Violets " " " "	0 11	807	Eau-de-Cologne Soap, per box of 3 tablets " " " "	2 12
458	Vanishing Cream " " " "	1 0	394	Shaving Soap Refill " " " "	0 9
475	Bath Salts " " " "	1 12	393	" " " " in Alum. Tins per tin " " " "	0 12
476	" " " " " " " "	1 4	951	Liquid Glycerine Soap White Rose, per bot. " " " "	1 8
629	Talcum Powder—Carnation, " " " "	0 11	953	Liquid Glycerine Soap (Eau-de-Cologne) per bot. " " " "	1 8
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626	Talcum Powder—Eau-de-Cologne " " " "	0 12			
604	Nenita Face Powder—White, Rachel and Naturelle " " " "	1 4			
580	Shampoo Powders " " " "	4			
477	Eau-de-Cologne Bath Powder in packets " " " "	4			
21	Eau-de-Cologne 8 oz. " " " "	4 6			
22	" " " " 4 " " " "	2 6			
23	" " " " 2 " " " "	1 4			
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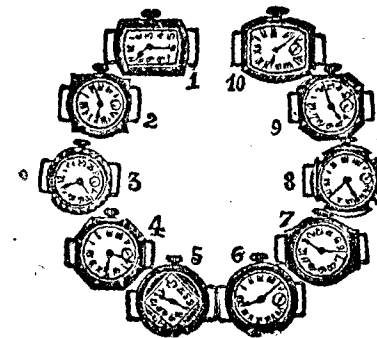
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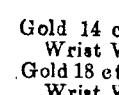
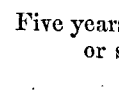
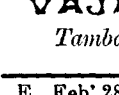
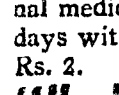
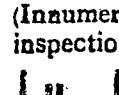
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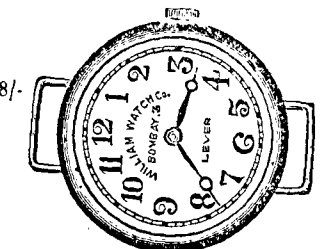
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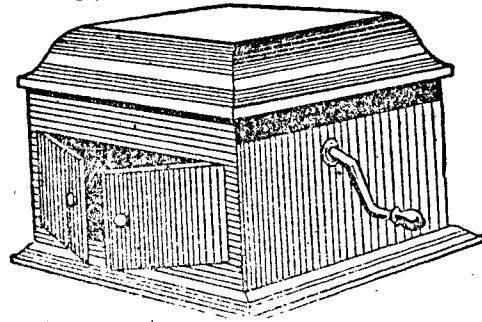
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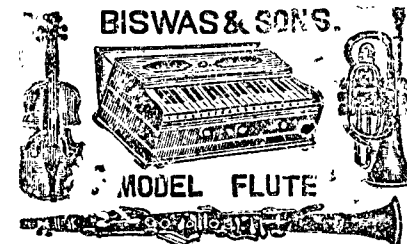
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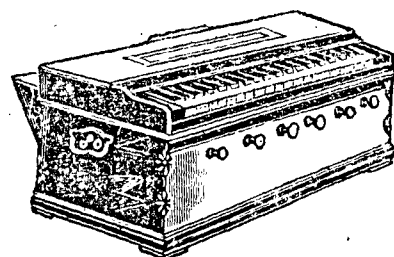
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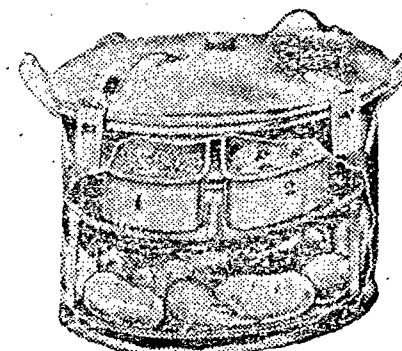
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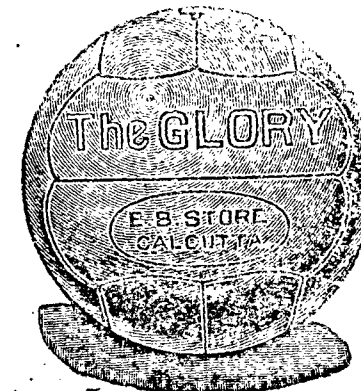
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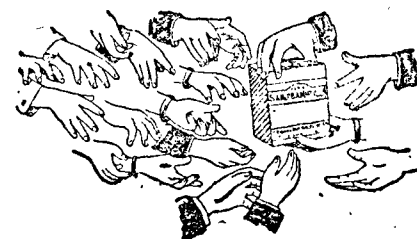
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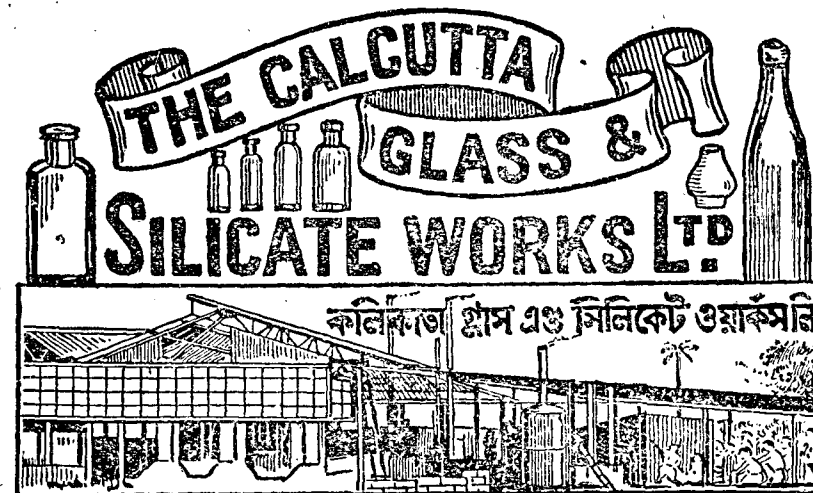
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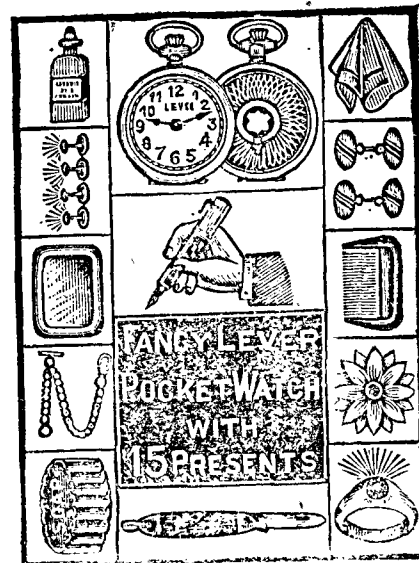
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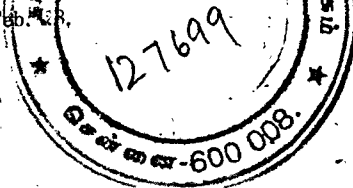
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Its ever increasing demand all over India proves its inimitable superiority. Only a few drops of it applied on handkerchief emit the highly pleasing and lasting odour of daisy and Jasmine flowers.

Price Rs. 2-0-0, Per $\frac{1}{2}$ Oz. Bottle.

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Sample bottle can be had on sending 2 As. postal stamps.

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